



C 803

British Museum

1. Baber (1482-1530). 2. Humayun (1508-1556).
3. Akbar (1542-1605). 4. Jahangir (1569-1627).

*From an Indian MS. formerly in the possession of Akbar III, King of Delhi*

# AN ELEMENTARY HISTORY OF INDIA

FOR THE JUNIOR CLASSES  
OF HIGH SCHOOLS

BY

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## PREFATORY NOTE

This book is intended as an introduction to the study of Indian History, and to be the first book put into the hands of boys when they commence to study the subject. It is to be carefully connected with the study of Geography. The site of every place mentioned should be discovered by the pupil on the map, and in the legendary and more ancient parts of the history the modern names of the sites of the places alluded to should be carefully committed to memory.

M. PROTHERO.

LONDON,  
*November, 1917.*

To the present edition a new part has been added, bringing the History down to 1920. The opportunity has been taken to carry out a few minor corrections in the earlier part of the book.

*October, 1921.*

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# HISTORY OF INDIA

## BOOK I

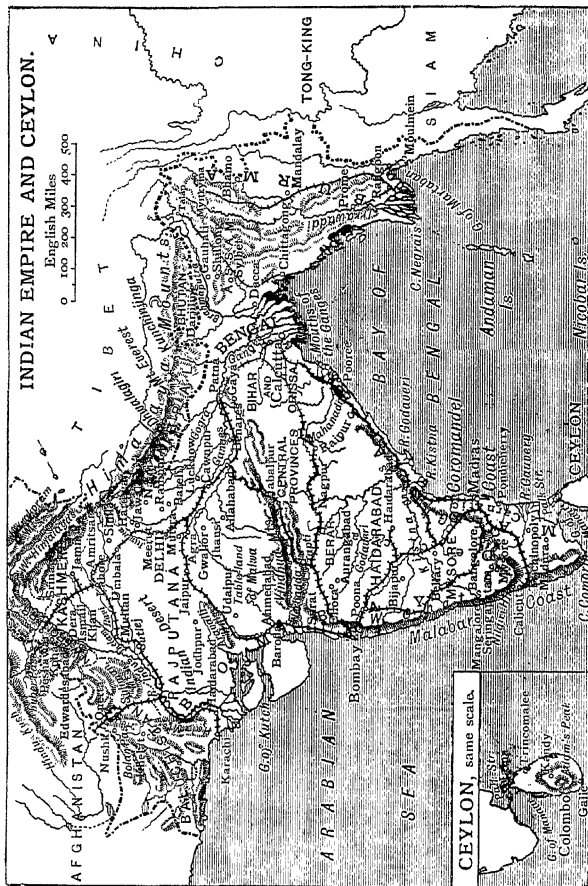
### CHAPTER I: SECTION I

#### Physical Features of India and Bengal

Three great peninsulas jut out from the southern coast of Asia into the Indian Ocean. India is the central one of these three, and the name India The term is from a Sanskrit word *sindhu*, which means India. "the sea". A great river called the *Indus* first received this name "Sindhu"; and then the whole peninsula, through a part of which the Indus flows, came to be called India. Europeans call it Hindustan, though only the country north of the river Narbada goes by that name among the Indians themselves. The old Sanskrit name for the whole peninsula was Bharatavarsha.

India is shaped like a diamond, two sides The shape of being formed by the Himalayan Mountains, the country. and the other two by the western and eastern coasts.

From the head of the Bay of Bengal to the north-western end of the Himalayas is about 1400 miles, and from there to Karachi 1200 miles. The western coast line is 1300 miles, and the eastern 1750 miles long.



India is divisible into four well-marked regions: (1) the Himalayas, (2) Northern India, or the Indo-Gangetic Plain, (3) Southern India, or the Indian Peninsula (or the Deccan), and (4) Burma. Divisions of India.

The name Himalayas is from two Sanscrit words which mean "the abode of snow". This great range of mountains forms the southern face of the table-land of Tibet, the northern face of which is formed by the Kuen Lun Mountains. The two ranges form the two faces, southern and northern, of a great wall about 500 miles broad, which runs along all Northern India for about 1500 miles in the general direction of north-west to south-east. The Himalayas.

On the north-western frontier the mountains are pierced in places by several passes, of which the Khyber, between Kabul and Peshawar, the Gomal, between Afghanistan and Dera Ismail Khan, and the Bolan, between Shikarpur in Sind and Kandahar, are the most important. These are the great routes for traffic through the mountain barrier. On the north-eastern frontier there are also several passes, but these lie at a much greater height, and are not so useful for traffic as those on the north-western frontier. Passes.

The river system of the Himalayas includes the Indus, the Sutlej, and the Ghagra, a tributary of the Ganges. These rivers rise near Lake Manasarowar in south-western Tibet, and flow through the Himalayas on to the plains of India. River system—Indus and Sutlej.

The Brahmaputra, or, as it is called in Tibet, Tsanpu, flows east through Tibet, and then bends to the south-

east and passes through the north-eastern Himalayas into Assam. The Indus carries off the rain and melted snow which falls on the western, and the Brahmaputra. maputra that which falls on the northern slopes of the eastern half of the Himalayas, and the Ganges that which falls on their southern slopes. The smaller rivers of the Punjab—the Beas, the Jhelum, the Ravi, and the Chenab—lie between the Sutlej and the Indus, and all eventually flow into the Indus.

The Bhagirathi, which is said to be the source of the Ganges, flows from an ice cave in a glacier at Gangotri in the central chain of the Himalayas, but the Ganges. Alaknanda, a much larger tributary, has its source in the glaciers of the great mountains of Badrinath and Nanda Devi. The Jumna, the principal tributary of the Ganges, rises at Jumnotri near Gangotri, and joins the Ganges at Allahabad. The Gandak and the Kosi rivers, which are also of Himalayan origin, join the Ganges on its left bank. The Ganges joins the Brahmaputra at Goalando, thence the united stream is called the Padma, which subsequently receives the waters of the Surma, known in the upper part of its course as the Barak. The river Meghna, which flows into the Bay of Bengal, is thus composed of the waters of the Ganges, Brahmaputra, and Surma.

“From its source in the Himalayas to its mouth in the Bay of Bengal, every foot of the Ganges is holy ground. Sacredness of After the lapse of twenty centuries, and the Ganges. the rise and fall of rival religions, veneration for the Ganges still remains a cardinal part of Hinduism.” “Ma Gunga” is universally honoured as a kind and generous goddess, because her waters, and

the irrigation canals fed by them, make dry and barren lands bear abundant crops, even when the monsoon rains fail.

Northern India (or Hindustan proper) is the Indo-Gangetic Plain, and is divided into the regions drained by the Indus on the west, and the Ganges and Brahmaputra on the east. The Indo-Gangetic Plain.

Indo-Gangetic Plain was once covered by the sea, in which the Aravalli range, which now forms the watershed between the two drainage areas, alone appeared above the waters. The sea has been filled up by silt or earth which these three rivers brought down dissolved in their waters, and deposited when their current was checked.

The Peninsula of India is an elevated diamond-shaped table-land having Delhi near its northern end. It has two short sides running northwards into the plain, or Northern India, and two long sides constituting the western and eastern coasts of India, south of the Vindhya Mountains.

The Vindhya Mountains run east and west across India from Gujrat, and enclose the Narbada valley on the north. Parallel to them runs the Satpura range, whence the rainfall drains on one side into the Narbada and on the other into the Tapti. Towards the centre of India the Vindhyas and the Satpuras unite and form the highlands of the Central Provinces, which are continued still farther east in the Kaimur and Rajmahal Hills in Bengal. The coasts of the Peninsula have two ranges of mountains running along their whole extent called the Western (or Sahyadri) and the Eastern Ghats. Where the

Mountain system  
of the Peninsula—  
Vindhya and  
Satpura Mountains.

Western and  
Eastern Ghats.



Western and Eastern Ghats join, they rise to a greater height and form the Nilgiri Hills, the highest point of which is Dodabetta, over 8000 feet high. South of the Nilgiris, the almost unbroken line of the Western Ghats is interrupted by a depression known as Pal Ghat. Pal Ghat Gap, which permits of communication between the Coromandel and Malabar coasts. The Eastern Ghats do not continue south of Anaimalai, Palni, the Nilgiris, but the Western Ghats and Cardamom Hills. run right along the western coast in the Anaimalai, Palni, and Cardamom Hills, and their highest peak in Southern India is in the Anaimalai Hills.

The Narbada rises in the Amarkantak Mountains at the southernmost point in the Rewah state, and the River system of Sone, a tributary of the Ganges, rises near the same place. The Narbada and the Tapi drain the southern slopes of the Vindhya and Satpuras into the Gulf of Cambay, and are the only rivers of the peninsula not flowing from west to east. North of this line, the drainage is carried from the centre to the sea on the west by the Indus, and on the east by the Ganges. South of this line, the general slope of the country is from west to east, and the rivers rise on the eastern slope of the Western Ghats and flow for some distance through the Deccan highlands before falling into the Bay of Bengal. The Mahanadi rises on the southern slopes of the elevated plateau which has its highest point in Amarkantak. The Mahanadi and the Brahmani drain the eastern portion of the Central Provinces, Chota Nagpur and Orissa.

The Godavari rises near Nasik, on the Western Ghats,

within 50 miles of the sea. Its most important tributary is the Pranhita, made up of three streams, the Painganga, the Wardah, and the Wainganga. **Godavari.** The Kistna carries with it to the sea the waters of the Bhima from the north and the Tungabhadra from the south-west. **Kistna.** The Kaveri, or Cauvery, rises in Coorg near the west coast. For about three-quarters of its course it runs through the districts of the Mysore table-land. It forms rapids, owing to the difference in the level of its channel, as it passes through a range of hills on to the Carnatic Plain. **Kaveri.**

Burma is made up of a number of valleys separated by parallel mountain ranges, and is divided into four divisions. These divisions are:— **Burma.**

1. Arrakan, separated from Central Burma by the Arrakan Yoma Mountains, which terminate in Cape Negrais. **Divisions of Burma.**

2. Central Burma, or the basin of the Irrawadi.

3. The Shan states, or the basin of the Salwin.

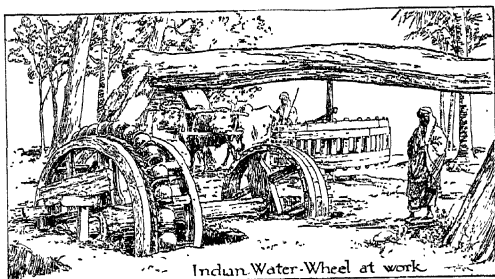
4. The strip along the eastern coast of the Bay of Bengal, including Tenasserim and Martaban.

The Irrawadi rises in a group of mountains near the bend of the Brahmaputra where it enters Assam. It enters the sea in the Gulf of Martaban. The Salwin rises in eastern Tibet, and enters the sea at Moulmein. **Burma rivers.**

With the exception of the Kaimur and Rajmahal Hills, and the hilly tract of the Sonthal Parganas, which are prolongations of the Vindhya mountains in Central India, Bengal is a flat alluvial plain on which it is difficult to discover even a pebble. The general slope of the country is away from the Himalaya **Bengal.**

Mountains. The deltas of the Ganges and the Brahmaputra form a large part of the province.

When a river's current is checked it loses its power of carrying earthy matter, and deposits first the heavier and then the lighter particles. Instead of receiving tributaries it sends off offshoots, which are called distributaries. The silt deposited in the bed of the river gradually raises its banks above the level of the surrounding country, and if the volume of water is augmented by any cause, such as heavy rain, floods follow, and the surface of the delta is gradually raised by the deposit of fertilizing silt upon the land. The delta of the Ganges begins at Suti in the Murshidabad district, and among its distributaries are the Mathabanga, the Jellingee, the Bhagirathi, and the Gorai or Madhumati (the so-called Nuddea rivers). The Sunderbunds. The seaward face of the Ganges delta is called the Sunderbunds, a name given it from the soondri tree which abounds there. It is a network of sea creeks covered with thick jungle.



Indian Water-Wheel at work

## CHAPTER I: SECTION II

## Original Races of India

The earliest inhabitants of India were the Dravidians. This name is given to the peoples we find in southern India who speak the Tamil, Telugu, and Kanarese languages. Probably at one time they spread all over India; and as they were gradually pushed southwards by the Aryan invaders, they left behind them, in some of the outlying hilly or forest tracts, survivors who show the low stature, long heads, dark skins, and broad noses which mark the Dravid, and who speak Dravidian languages. They are tree and serpent worshippers.

Non-Aryan  
races—  
Dravidians.

Such are the Mal and Sauria Paharias of the Rajmahal hills, the Oraons of Chota Nagpur, the Gondhs of the Vizianagram Hills, and the Khonds of Orissa and the tributary states.

Dravidian races  
left behind  
among the Aryans.

The hunting tribes of the north-eastern portion of the Central Provinces and the adjacent tracts of Bengal speak Kolarian or Munda tongues, which also are non-Aryan in their origin. Among these are the Sonthals, the Kols of the Central Provinces, and the Juangs of the Orissa tributary states of Keonjhar and Dhenkanal.

Kolarians  
or Mundas.

A third non-Aryan division includes those races which belong to the Mongoloid type, or, in other words, resemble Chinamen in appearance. These races, including the Rajbansis and Kochs of

Mongoloid  
races.

north-east Bengal, appear to have entered India from the north-east. The principal race of this type included in the Indian Empire is the Burmese.

The word Aryan means honourable. The main branch of the Aryans crossed the passes of the Hindu Kush and entered the Punjab through eastern Afghanistan.

**Aryans.** A smaller body probably passed from the headwaters of the Oxus through Gilgit, Chitral, Swat, and Bajaur into the Punjab. Most of the nations of western Europe, as well as the Persians and Hindus, belong to this family of mankind. By noticing the words common to the Sanscrit, and Zend or ancient Persian languages on the one hand, and the European languages on the other, we can judge how far the people had progressed in civilization before they separated, the Europeans to the west, the Persians to the south-west, and the Hindus to the south-east. They lived in houses, used iron, knew how to sail boats, and had domesticated the horse, the cow, and the dog. They had all the habits of a northern people; they ate horse-flesh and beef, and drank fermented liquor—the Soma juice, which they held to be the amrita, or nectar of the gods. They adored the deified powers of nature, especially the sun. The Hindus and ancient Persians long remained united. This is proved by the deities they venerated in common, and by the common respect they paid to the Soma plant, to fire, and to the cow.

In the beginning there were no castes. The father of the family was its priest, led it in battle, and tilled its fields.

**Caste non-existent in the earliest times.** Aryan society was based on the family. War and emigration joined families into village communities,



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Road on the Shagai Heights, Khyber Pass

Photo, Holmes, Peshawar

village communities into settlements, and settlements into tribes. The chief was chosen by the **Constitution of Aryan Society.** tribal assembly to lead the tribe in war, and was to the tribe what the father was to the family.

As civilization advanced it became advisable to set apart special classes for special occupations. The **Origin of caste.** method of conducting the sacrifices became so complicated that only one who had made a study of the ceremonial could be relied on to perform the sacrifices correctly, and if the rites were incorrectly performed they called down the anger instead of the favour of the gods. A second class was set apart to govern and fight, and a third to till the ground and trade. The original inhabitants of the country were admitted into Hinduism on the terms imposed by the Aryan conquerors, which involved practical slavery. Here we have the origin of the four great castes—Brahmans, Kshatriyas, Vaisyas, and Sudras.

In the earliest times women were much more independent of men than at present. **Position of women.** They were not secluded from the public gaze; they shared in the studies of men, and chose their own husbands by the ceremony of Swayambhára.

The Rig Veda, the most ancient of the sacred books of the Aryans, speaks of the *Sapta Sindhu*, meaning **Settlement of the Aryans in India.** thereby the Indus, Sutlej, Chenab, Ravi, and Beas, or the *five* rivers of the Punjab, with the Kabul and Swat rivers. The Saraswati, between the Indus and the Jumna, is worshipped as a protecting barrier. From this we conclude that the territory first occupied by the Aryans lay between the Indus and the Saraswati.

Manu, the reputed compiler of the old Dharmasutras, gives the names of Brahnavarta, Brahmarsidesa, Madyadesa, and Aryavarta to the tracts in Northern India settled by the Aryans. Brahnavarta lay between the Saraswati and the Drishadvati (Ghagra); Brahmarsidesa included Kurukshetra (Delhi), the country of the Matsyas (answering to the Sikh states east of the Sutlej, which are now called Phulkian), of the Panchalas (Gangetic Doab and Rohilkand), and of the Surasenas (round Mathura). Madhyadesa extended from the Himalayas on the north to the Vindhyas on the south, and from Kurukshetra on the west to Prayag (Allahabad) on the east. Aryavarta was the whole of Northern India between the Himalayas and the Vindhyas, with the Indus as its western and the Bay of Bengal as its eastern boundaries. It is only in the Epic Age that the Ramayan tells us of the Aryan sages passing beyond the Vindhyas and occupying hermitages in the Deccan.

## CHAPTER I: SECTION III

### The Epics

The Mahabharat seems to be older than the Ramayan. In it the quarrel for supremacy between the Brahmans and the Kshatriyas is not yet ended. When the young Kshatriya princes at Draupadi's swayambhára (marriage at which the bride chooses her husband) believe Arjun to be a Brahman, there is an outburst of angry jealousy

Comparative  
ages of the  
two epics.



towards him in their minds, which they would not have ventured to show at a later epoch. Each class is not yet confined to its own special occupation. Drona, though a Brahman, is skilled in the use of weapons. In the Ramayan, the supremacy of the Brahmans is fully acknowledged, and kings are their obedient servants.

Another reason for regarding the Mahabharat as older than the Ramayan is that the scene is laid exclusively in Upper India; but, in the Ramayan, the scene is transferred, for a large portion of the epic, to Southern India and Ceylon. It has been held that, in the description of Rama Chandra's expedition against Ceylon, there is a reference to some war of the Aryan invaders against the Dravidian aborigines of Southern India.

The Mahabharat has for its theme the rivalry and varying fortunes of the two families of Kauravas and Pandavas of the royal house of Hastinapur, **Story of the Mahabharat.** the famous lunar race (somavamsa). Kuru had two sons, of whom the elder, Dhritarashtra, being blind, had to make way for his brother, Pandu. Pandu left five sons, Yudhisthira, Bhima, Arjun, Nakula, and Sahadeva, who were called Pandavas after their father. After a time Pandu resigned the kingdom and returned to the forest, and Dhritarashtra assumed the government.

Dhritarashtra had a hundred sons, of whom Duryodhana was the eldest; they were called Kauravas, after their grandfather Kuru.

There were constant quarrels between the Pandavas and the Kauravas, and in these the Pandavas were mostly the victors. Yudhisthira, the eldest of the Pandavas, was therefore appointed yuvaraja, or heir ap-

parent, to Dhritarashtra. This made Duryodhana so jealous that, to pacify him, Dhritarashtra got the Pandavas to withdraw from the Court. It was during this retirement that Arjun won his victory in the archery combat at the swayambhára of Draupadi, daughter of King Drupad.

Draupadi became the wife of all the five brothers, as Kunti, their mother, before she knew what the prize was, ordered that it be shared among the brethren. At this swayambhára the Pandavas met the Yadava prince, Krishna of Dwaraka, who was ever afterwards their faithful friend and chief counsellor.

The Mahabharat deals largely with the worship of Krishna, who, like Ram Chandra, the hero of the Ramayan, was deified as an incarnation of Vishnu. The gods of the Vedas were the powers of nature, such as the sun or the heavens, thought of as endowed with the nature and qualities of men. Buddha was the ideal of moral perfection, difficult for man to imitate, and, having entered into Nirvana, unable to interest himself further in the fortunes of men. It is manifest that a deity, who had once been a man, would appeal more to mankind than either of the other two kinds of divine personages.

After the swayambhára, Dhritarashtra wished to divide his kingdom between the Kauravas and the Pandavas, and the gambling match with dice between Yudhishthira and Duryodhana followed. By unfair means Duryodhana won everything from Yudhishthira—his lands, his brothers, himself, and even Draupadi his wife. Draupadi was sent for, and Duryodhana insulted her by trying to strip her of her clothes in public. Rather than allow

this, the Pandavas agreed to retire to the forest for twelve years—taking Draupadi with them—but they were to be restored to their kingdom, if they passed an additional year in disguise without being recognized. When the twelve years had passed, the Pandavas took service with King Virata, whose capital was called Matsya; Arjun went as the king's charioteer, Bhima as his cook, Draupadi as a handmaid of the queen. All went well till Kichaka, the queen's brother and commander-in-chief of Virata's army, fell in love with Draupadi, insulted her, and was slain by Bhima in consequence. The Kauravas then invaded Matsya, and the Pandavas espoused Virata's cause. A war followed, and a great battle was fought at Kurukshetra (Karnal, near Delhi), in which nearly every important state in India was engaged as an ally on one side or the other. The Yavanas, Sakas, and Pahlavas—tribes which were not even in existence at the time of the Mahabharat—are included in the list of combatants, because every prominent race in Northern India wished to have its ancestors mentioned as taking some part in the war.

The Kauravas were all slain in the battle, and Yudhishthira became yuvaraja, and on the resignation of Dhritarashtra, he became king.

After a time, Yudhishthira also gave up the crown, and the five Pandavas, smitten with remorse for the slaughter of Kurukshetra, set out for Mount Meru to seek admission into Indra's heaven. Draupadi and four out of the five brethren sank to earth, and left Yudhishthira on the way, so he presented himself alone at the door of heaven. His dog could not be admitted, and he would not enter without it, but the dog suddenly

changed himself into the god of justice, and Yudhisthira entered with him. He did not find his brethren or Draupadi in heaven, but was told that they were in the nether regions to expiate their sins. He insisted on going to share their fate, but the announcement that they were in hell was only intended to test him once more, and he was reunited with his brethren and Draupadi in celestial bliss.

Dasaratha, king of Kosala (Oudh), reigned at Ajodha with his four sons, Ram Chandra, Lakhsman, Bharat, and Satrughna. The youth of Rama is described, and his winning his bride Sita at her swayambhára by bending the bow of Siva, and showing **The story of the wonderful skill in its use. Sita was the Ramayan.**

daughter of Janaka, king of Videha (Tirhut), whom her father was said to have found, as a babe, in a furrow turned up by the plough in a field. The poem opens with the intended appointment of Ram Chandra as yuvaraja, but Manthara, a wicked maid-servant, persuades Kekayi, one of Dasaratha's wives, to claim the fulfilment of a promise to grant her a boon, whatever she might ask, which her husband had sworn to her. Kekayi asked for the appointment of her son Bharat as yuvaraja, and the banishment of Ram Chandra for fourteen years. In order that his father may keep his oath to Kekayi, Ram, with his wife Sita, and his brother Lakhsman, put off their royal robes to don dresses made of the bark of trees, and to go into banishment. Shortly afterwards Dasaratha died of grief for the loss of his son, and Bharat visited Ram Chandra in his hermitage on Mount Chitrakut in Bundelkund to induce him to return and succeed his father as king. Ram refused to



Rama and Sita enthroned

Attended by Rama's three brothers, and the faithful Hanuman,  
who is receiving his orders

*From an Oriental Painting in the British Museum*

return to Ajodha till the period of his banishment was over, so Bharat took back his shoes and placed them on the throne, and promised to rule merely as his elder brother's deputy till his return.

The catastrophe of the poem has reference to Sita, whose beauty reached the ears of Ravana, the rakhsasa or demon king of Lanka (Ceylon), through his sister, who was in love with Ram. Once when Ram was away from home, Ravana got his uncle Maricha to take the form of a golden fawn. Ram had left Sita in his brother Lakhsman's guardianship, and Sita, seeing the beauty of the fawn, urged Lakhsman to catch it for her. Ravana, in the guise of a religious mendicant, carried her off in his magic car which flew through the air. In vain Ram, in the deepest sorrow, sought everywhere for Sita. At last he was informed of what had happened by Jatayu, son of Garuda, the king of the birds.

Ram and Lakhsman sought for allies to fight against the mighty demon king, and found one in Sugriva, king of the monkeys, whom they restored to the throne, from which he had been driven by his brother Bali. Bibheshan, Ravana's brother, also promised to help. Sugriva sent Hanuman, his general, with a great monkey army, which brought rocks to bridge the channel between Ceylon and India. Hindu legend thus accounts for the line of reefs called "Adam's Bridge" in the strait between India and Ceylon. Hanuman jumped the straits before they were bridged, to spy out what was happening in Lanka. He found Sita imprisoned in solitude, as she had stubbornly resisted all Ravana's overtures. On his return, Ram and the monkey host passed over the miraculous bridge, and entered into fierce conflict with

Ravana and his son Indrajit, who were both slain. Bibheshan was placed on Ravana's throne, and Sita was rescued; but before Ram would receive her as his wife, she had to undergo the ordeal by fire. After Sita had triumphantly passed this trial, the wanderers returned to Ajodha, and Ram ascended the throne of his ancestors in triumph.

Although Sita had undergone the ordeal, Ram's subjects still doubted her, and, to please them, Ram with great regret put her away. Sita retired to the forest hermitage of Valmiki, a famous "rishi" or sage, and there she bore twin sons to Ram. During Sita's second exile Ram cherished her memory, and when he celebrated the Horse Sacrifice, to put forward a claim to imperial sway, he caused a golden image to represent his wife.

At the Horse Sacrifice, a horse was let loose to wander wherever it pleased for a year. If it was not seized, it was taken for granted that the people of all the countries through which it wandered became the subjects of the sacrificer. The horse was seized by Ram's two sons, who were brought to his Court, where they recited the Ramayan.

They spoke of their mother, whom they had left at Valmiki's hermitage. Their parentage was thus recognized, and Sita and Valmiki were summoned to Ram's presence. Valmiki witnessed to Sita's chastity, and Ram repented of the suffering he had inflicted on his loving spouse.

Sita never again claimed her position as queen, but returned to her mother, the Earth, which opened to receive her.

## CHAPTER I: SECTION IV

## The Story of Buddha

The great religious teacher and reformer, whom a later age calls Buddha, went in his lifetime by the names of Siddhartha, Gautama, and Sakya-muni. He was the son of Suddhodana, a principal member of the aristocratic republic of the Sakyas, who is always called their king in Buddhist history and legend. Suddhodana's capital was Kapilavastu, on the river Rohini (modern Kohana), which has been identified with Nigliwa in the Nepal Terai. Buddha was born about 557 B.C., and his birth was miraculous.

One of the commonest incidents recorded in ancient sculpture is the dream of Buddha's mother, Maya, who saw the celestial white elephant, known as the Chhadanta, carrying a lotus in his trunk, enter her side, to be born as her son. Suddhodana tried to hide from his son the ills men have to bear, and so shut him up in a palace with his fair young wife Yasodhara, daughter of the raja of Koli. The people objected that Siddhartha was becoming a mere pleasure-seeker, and would be unfit to lead them in war should the need arise. He asked for a trial, and he proved superior to all his competitors in martial exercises, and thus he recovered his place in the people's affections.

It chanced that Siddhartha saw with his own eyes, on successive drives through the city, sickness, old age, and death; and these filled him with so great pity that he determined to give up his

The story  
of Buddha.

The "Great  
Renunciation".



life of ease and comfort to become an ascetic, and to teach men how to escape from the chain of rebirths. It was believed that it is man's fate to be born again and again into the world, and to grow up now as one kind of animal now as another, taking a nobler form if the life he has just left was spent worthily, and a less noble form if the life had been misspent. The object of Buddha's preaching was to show how this chain of rebirths could be brought to an end. He took a silent farewell of his sleeping wife Yasodhara and his baby son Rahula, on hearing of whose birth he had uttered the prophetic words: "This is a new and strong tie which I shall have to break", alluding to the tie of family affection which he had to break by becoming a monk. He told his charioteer Channa to prepare his horse Kanthaka, and to come with him. They went together to the river Anoma, the boundary of the territory of Koli; there Siddartha threw off his royal ornaments, cut off his long hair with his sword, and bade Channa take back the horse and the ornaments to the palace. He himself took the road on foot to Rajgriha, the capital of Magadha, situated on the hills which separate the district of Patna from that of Gaya. There are many caves in these hills, some of which are even now associated with Buddha by tradition.

At Rajgriha Siddartha was kindly received by Bimbisara, the king of Magadha. There he made a deep **Buddha's** study of Hindu philosophy, in which two Brahministry. mans, Alara and Udraka, were his teachers; but he was not satisfied, and withdrew to the jungle of Uruvela, on the banks of the river Nairanjana, the modern Phalgu, near the present town of Gaya. Here

he proved by his own experience that mortification of the body is not the true way to salvation. During his sojourn of six years under the pipul trees on the Nairanjana, he meditated on the true nature of the world, overcame all temptations, and arrived at true knowledge of man's needs. Thenceforth he assumed the title of Buddha, or "the Enlightened One", and the pipul tree under which he had sat became known to all time as the sacred "Bo tree" or the tree of wisdom.

From Gaya Buddha proceeded to Benares, where he delivered his first sermon in the Deer Park (Mrigodawa) at Sarnath, near Benares. Thereafter for forty-five years he preached his religion in various parts of the Ganges valley, which now are included in the United Provinces and Bihar, notably Sravasti (Saheth-Maheth, in the Gonda district of Oudh), and Vaisali (the modern Besarh, in the district of Muzaffarpore).

In the course of his wanderings he went back to Kapilavastu, but could not be kept back from visiting the palace with his begging-bowl. On this occasion Buddha had an interview with his wife Yasodhara, who was the first to seek admission into the order of Buddhist nuns (Bhikshunis). His chief disciples, Ananda his cousin, Sariputra, Moggallana, Upali, and Kasyapa joined him on various occasions during his long ministry.

Buddha died at Kusinagara (Kasia, in Gorakhpur district) about 477 B.C. at the age of eighty years. His last words to his disciples were: "Beloved, that which causes life causes also decay and death. Never forget this; let your minds be filled with this truth." He meant by this that human life is born, matures, and

gradually decays, to be succeeded by a rebirth in a higher or lower position according to a man's merits, and that what his followers should aim at was release from the chain of rebirths and extinction in Nirvana. Like Jesus Christ, Buddha was open to the reproach that he was the friend of "publicans and sinners", and all sorts and conditions of men were among his converts. As Jesus Christ converted Mary Magdalene from the error of her ways, so Buddha numbered a notorious courtesan among his converts, and allowed her to entertain him at banquets.

The merchant Anathapindaka bought the garden Jetavana at Sravasti, in which Buddha used to preach, by covering it with as much bullion as could be spread over its surface, and after Buddha's death he built in it a monastery in which were two famous shrines, Gandakuti and Kosambakuti.

Buddha was the friend of kings. Early in his missionary career he converted Prasenajit, king of Kosala (Oudh). Bimbisara and Ajatasatru, kings of Magadha, of the Saisunaga dynasty, both became converts to Buddhism. Bimbisara gave to Buddha the garden called Veluvana or the Bamboo grove at Rajgriha, and Ajatasatru frequently visited him to discuss how he could obtain relief from the remorse he felt for poisoning his father, Bimbisara.

Buddhism differs from Hinduism—

1. In maintaining the equality of all castes.
2. In denying the existence of the soul.
3. In denying the virtue of bodily mortification.

It preaches the doctrine of the middle path—the duty

of avoiding sensuality on the one hand, and excessive bodily mortification on the other. "Not nakedness, nor plaited hair, nor dirt, nor fasting, nor lying on the ground, nor rubbing with dust, nor sitting motionless. can purify a man who has not overcome desire."

Difference of  
Buddhism from  
Hinduism.

Buddhism is a system of morality based upon the FOUR NOBLE TRUTHS: that life is suffering, that thirst after life is the cause of suffering, that the conquest of this thirst makes an end of suffering, and that self-culture is the means to conquer thirst after life. Self-culture is attained by being right on the eight points—in belief and in resolution, in speech and in act, in livelihood and in training, in reflection and in mental concentration.

The Four  
Noble Truths.

Buddha adopted from the Upanishads the doctrine of Karma, which is thus defined in the Dhammapada: "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of an ox that draws the carriage. If a man speaks or acts with a pure thought, happiness follows him like a shadow." Reward and punishment are not something external to the act, they are the inevitable fruits of the act itself and a part of it.

Doctrine  
of Karma.

The Chandogya Upanishad tells us how Karma acts: "He whose conduct has been good, quickly assumes some good embodiment as a Brahman, Kshatriya, or Vaisya. He whose conduct has been bad, assumes an inferior embodiment, as a dog, a hog, or a Chandala."

Only by purity of life and cessation of desire is it

possible to attain release from the chain of rebirths.

**Buddha's moral system.** Purity of life is attained by keeping the commandments not to kill, not to take what is not given, not to lie, not to drink intoxicating drinks, not to be unfaithful to lawful wives.

Buddha thus compares the good qualities of men: "Better even than a harmless sacrifice (without slaughter of animals) is liberality; better than liberality is faith, and kindness, and truth; better than faith, and kindness, and truth is renunciation of the world and the search for peace; best of all, the highest sacrifice and the greatest good is when one enters Nirvana, saying 'I shall not return to earth'". Nirvana means release from the chain of rebirths and absorption in the deity. It is derived from Nirva, to be extinguished (of a flame), and then metaphorically applied to life. It is "a condition in which nothing remains of that which constitutes existence. As a flame blown about by the wind goes out and cannot be reckoned as existing, so a sage, delivered from mind and body, disappears and cannot be reckoned as existing."

It was the special peculiarity of Buddhism that a man can work out his own salvation. "For the first time in the history of the world it proclaimed a **Peculiarity of Buddhism.** salvation which every man could gain *for himself, and by himself, in this world and during this life*, without the least reference to God or gods, either great or small". It is a religion of *self-culture* and *self-mastery*, and no power outside a man's self can be of any aid. Buddha on his death-bed summarized his religion: "Work out your own salvation with diligence".



Buddha Preaching

(Sculpture discovered at Sarnath in 1904)

*From a photograph in possession of the India Office*

## HISTORY OF INDIA

### CHAPTER I: SECTION V

#### Mahavira and the Jainas

Jainism made its appearance a little before Buddhism. **Mahavira and the Jainas.** The derivation of the word is from "Jina", a conquering saint, one who has vanquished self and desire. Its founder, Mahavira, also called Vardhamana or Jnatiputra, came of the Jnata section of the Kshatriyas, who dwelt near Vaisali. Mahavira was born at Vaisali about 599 B.C. and died about 527 B.C. His followers were first called Nirgranthas (without a bond), who afterwards became known as Jains. They were divided about A.D. 80 into Svetambaras, who wore white garments, and Digambaras (literally, sky-clothed), who wore no garments at all. Those who took perpetual vows were called Yatis, and the laymen were called Sravakas. The Jains revere their Tirthankaras, or deified saints, who are said to form a ford over the river of transmigration of souls, thus providing for their worshippers a means of attaining, after death, to the spiritual life in the mansions of the blessed.

The Mahabratas, or great duties of the Jain moral code, are to observe truth, honesty, chastity, and freedom from worldly desire. The chief merits are derived from liberality, gentleness, piety, and penance. The three things which have to be kept under rigid control are the tongue, the mind, and the person. The Jains observe caste, and attach great importance to the careful preservation of all kinds of life. Like the Buddhists, they

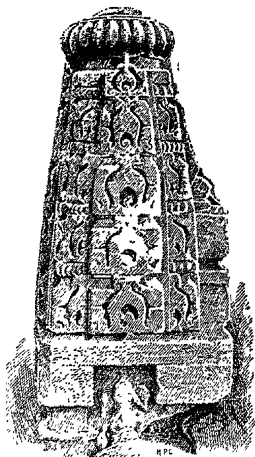
refuse to acknowledge that God created the world, or that he exercises any personal and providential control over it.

They differ from the Buddhists in rejecting Nirvana, and in the importance they attach to mortification of the body. "Through Karma" is their maxim, and the Jain is therefore called to give up all the joys of the senses.

Difference between Buddhism and Jainism.

Among the most sacred places of Jainism is the Satrunjya Hill in the Palitana state, Kathi-  
 awar, the Dilwara Temples on Mount Abu, and the mountain called Parasnath in Bengal.

Jain sacred places.



Miniature Votive Shrine  
 Excavated at Sarnath, near Benares, 1905



## CHAPTER II: SECTION I

### Bijay Sinha and the Colonization of Ceylon

A fresco on the wall of one of the caves of Ajanta illustrates the invasion of Ceylon by Bijay Sinha, son of Sinhabahu, King of Bengal, in 543 B.C. His warriors are shown embarked on their ships with their elephants and munitions of war. A similar expedition was that of Ajit Sinha, who invaded Java from Gujrat about A.D. 75. These expeditions show that India was not so completely without a navy in ancient times as is commonly supposed.

Bijay Sinha landed on the island of Tamrapani, the ancient name of Ceylon, and changed its name to Sinhala, calling it after the Sinha kings. The name, Sinhala has easily passed into Ceylon.

Bijay Sinha founded a dynasty, which lasted down to A.D. 275. To the kings of this race Ceylon owed its system of village self-government and its magnificent system of irrigation tanks, which turned it into a great rice-exporting country.

Ceylon was converted to Buddhism in 307 B.C. by Mahendra and Sanghamitta, son and daughter of the Emperor Asoka. Buddhism is the prevalent religion up to the present day, and

**Conquest  
of Ceylon.**  
  
**Conversion  
of Ceylon to  
Buddhism.**

in its honour many Daghobas (relic-shrines) have been erected throughout the island. The Tamil kings of Southern India often plundered, and at one time more or less completely conquered, the northern part of Ceylon, but Prakrama Bahu, king of Ceylon A.D. 1153-97, retaliated by conquering Madura.

## CHAPTER II: SECTION II

### Alexander the Great

Alexander of Macedon spent three years in Central Asia, and founded Herat (Alexandra Ariorum) in 330 B.C. He crossed the Hindu Kush in 327 B.C., passed through Afghanistan, and then turned eastwards and crossed the Panjkhora river. After this, he besieged Mount Aornos (Mahaban), and subdued the tribesmen of Swat and Bajaur. He crossed the Indus at Ohind, 16 miles above Attock, and Ambhi, prince of Taxila, yielded to him.

The invasion  
of India by  
Alexander.

Paurava, whom the Greeks called Porus, a prince whose dominions lay between the Chenab and the Jhelum, opposed Alexander. Him he defeated on the Karri plain on the banks of the Jhelum (June, 326), and after crossing the Chenab and the Ravi, advanced to the Beas. His troops refused to follow him any farther, and he had to retreat down the Jhelum as far as its confluence with the Indus. On the Jhelum Alexander was nearly slain in an attack on the city of the Malli, a city which may perhaps be identified with Multan.

When Alexander reached Patala (Hyderabad, in Sind) he sent his admiral, Nearchus, down the Indus to the sea, with orders to explore the coast to the mouth of the Euphrates in the Persian Gulf. From Patala he himself returned (August, 325) with one division of his army through the deserts of Gedrosia (Mekran) to Susa, in



Head of Alexander the Great  
(From a silver coin in the British Museum, London)

Persia. Another division returned to Persia by way of Kandahar.

Alexander's invasion of India had the effect of making known to the Indians that another, and in some ways a higher civilization than their own, existed in the West. He was not a mere conqueror like Timur. He did not hold that

"East is east, and west is west,  
And never the twain shall meet",

but seems to have had the statesmanlike idea of uniting the races of his enormous empire into an organic whole. He married Persian wives, and encouraged marriages between his Greek soldiers and the women of the conquered countries. He put in places of trust, without regard to their nationality, the abler men who took him for their ruler. Had he lived, his empire, instead of

splitting up at his death into a number of separate kingdoms, might have survived.

## CHAPTER II: SECTION III

### The Magadha Empire—Chandra Gupta

Chandra Gupta was a Sudra, the illegitimate son of a king of Magadha by a woman of the barber caste. He had been in the camp of Alexander **The Magadha Empire** when the latter invaded the Punjab —Chandra Gupta. in 327 B.C., and had learned how the Greeks fought. After deposing Mahapadma Nanda, Chandra Gupta, who was called by the Greeks Sandracottus, became the first Magadha king of the Mauryan dynasty. He brought the whole of Northern India under one rule, and extended the kingdom of Magadha from Bihar to the Punjab. His capital was Pataliputra (the modern Patna), and his minister was the Brahman Chanakya.

Alexander died 323 B.C., and one of his generals, Seleucus Nikator, got, as his share of the empire, Syria, Bactria, Balkh, and the Greek conquests in **Alliance with** India. Beaten again and again by Chandra **Seleucus**. Gupta, Seleucus made peace with him, and sent Megasthenes, and afterwards Deimachus, as ambassadors to his Court, and gave Chandra Gupta his daughter in marriage. He also ceded the Greek possessions west of the Indus, comprising the provinces of the Paropanisadai (Hindu Kush), Aria (Herat), and Arachosia (Kandahar), in return for a tribute of 500 elephants.

Chandra Gupta had a large army consisting, it is said, of 600,000 foot, 30,000 cavalry, and 8000 elephants, with Chandra Gupta's a large number of war chariots. The Army. army was managed by a board of thirty members, divided into six committees of five members each.

Megasthenes, the ambassador of Seleucus Nikator, describes the people as divided into seven classes:—

1. The philosophers or sophists.
2. Agriculturists.
3. Herdsmen, shepherds, and graziers.
4. Artisans and traders.
5. The military.
6. The overseers or spies.
7. The counsellors.

The philosophers were divided into Brahmins and Sramans (ascetics). The counsellors also were probably Brahmins.

Of the Brahmins, Sramans, and Agriculturists Megasthenes says: The Brahmins "abstain from animal food and sensual pleasures, and spend their time in listening to religious discourse, and in imparting knowledge to such as will listen to them". The Sramans "live in the woods, where they live on the leaves of trees and wild fruits, and wear garments made from the bark of trees. They advise the kings, who consult them by messengers, about the causes of things; and through them the kings worship and supplicate the deity."

The sophists, of whom Megasthenes speaks, are held

by some authors to be the same as the Digambar Jains. The second, third, fourth, and sixth classes of Megasthenes were probably Vaisyas or Sudras.

The Agriculturists "give the whole of their time to farming, nor would an enemy, coming upon an husbandman at work upon his land, do him any harm, men of this class being looked on as public benefactors. The land remaining thus unravaged, and producing heavy crops, supplies the inhabitants with all that is needed to make life very enjoyable. The farmers pay a land tribute to the king, because all India is the property of the crown, and no private person is permitted to own land. Besides the land tribute, they paid into the royal treasury a fourth part of the produce of the soil." An irrigation department was kept up for the use of the farmers, and they were freed from military service.

## CHAPTER II: SECTION IV

### Asoka

The most successful attempt to bring all India "under one umbrella", before the time of the British, was that of Asoka, emperor of Magadha 272-218 B.C. He was the grandson of Chandragupta Maurya. The Northern boundary of his empire was the Hindu Kush. The empire included Afghanistan, Beluchistan, Sind, and all India down to a line drawn from the mouth of the Palar river, near Sadras in the Chingleput

district on the east coast, to the river Chandragiri in the Malabar district on the west coast, roughly corresponding with the twelfth parallel of north latitude. Asoka was a great religious reformer. He made Buddhism, instead of Hinduism, the state religion. Asoka became a Buddhist from remorse for the sufferings he had inflicted in war on Kalinga (the west coast of the bay of Bengal from the Mahanadi to the Kistna). He is best known by the Rock and Pillar Edicts. These are found inscribed on rocks and pillars all over his vast empire from Shahbazgarhi, 40 miles north-east of Peshawar, to Brahmagiri in Mysore. The edicts were intended to instruct his subjects in the tenets of Buddhism.

## CHAPTER II: SECTION V

The Sakas, Kanishka, the Guptas, Samudra Gupta, Chandra Gupta II, Vikramaditya, the Huns, Fa Hian, Harshavardhana, Hiouen Thsang

After Asoka the Maurya empire began to fall to pieces, and within fifty years of his death the Maurya dynasty came to an end. One family of rulers was followed by another till the Sakas came to power.

In olden times, that part of Central Asia which we now call Turkestan was known as Sakadwipa, The Sakas. and the people were called the Scythians or Sakas. They were a very hardy race, and fond of fight-

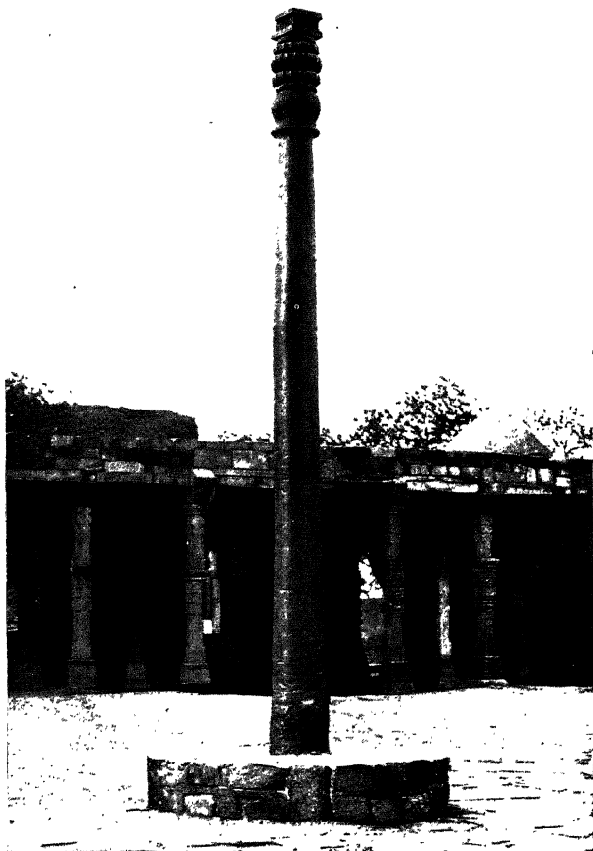
ing. They were divided into a number of separate tribes or clans. Tribes of Sakas began to pour into various parts of North-west India, just as the Aryans had done before them. The Kushanas were the most important of these tribes. They founded an empire of their own which included the whole of North-west India. The names of some of their more famous kings have come down to us.

Kanishka was the most famous Kushana king. Purushapura, the modern Peshawar, was his capital. It is said that before he came to India he worshipped the gods and goddesses of the Greeks, **Kanishka.** but later he became a Buddhist. He held a great council of Buddhist monks to revise their sacred scriptures.

While the Kushanas were masters of Western and North-western India, Magadha was under the rule of the Andhras. They came from Southern **The Andhras.** India, and had their capital at Dhankataka, the modern Amraoti in Berar. Like the Kushanas they were Buddhists, and some of the Andhra kings were great patrons of literature and art. After fully two hundred years, the power of the Kushanas and the Andhras declined. About one hundred years later, in the beginning of the fourth century, a new power arose in Magadha which gradually absorbed all the kingdoms in Northern India, and exercised very great influence over Southern and Central India. This was the famous Gupta dynasty. **The Guptas.** The founder of this dynasty, like the founder of the Maurya dynasty, bore the name of Chandra Gupta. Pataliputra was his capital.

His son, Samudra Gupta, was a very powerful king.





Iron Pillar in the Quwat-ul-Islam Mosque, Delhi  
Recording Conquests of Chandra Gupta Vikramaditya

*From a photograph in possession of the India Office*

His great ambition was to become emperor of all India, and he carried his arms across the Vindhya to the far end of the peninsula. It is said that no less than eleven kings of Southern India acknowledged his overlordship. His fame as a conqueror was so great that the king of Ceylon sent an embassy to him with valuable presents. If you go to Allahabad you will doubtless visit the fort there. In the compound of the fort there is standing a tall stone pillar. This is one of the many which Asoka had set up in various parts of his empire, and had his edicts engraved upon them. On this pillar, below the edict of Asoka enjoining upon his subjects peaceful ways of life, is engraved a record of Samudra Gupta's campaign in the south. To mark the position of supremacy to which he had attained by his conquests, Samudra Gupta performed the "Aswamedha", or horse sacrifice, which, as you know, can only be performed by a king with undisputed claims to overlordship. Samudra Gupta was famous as a warrior and as a poet, musician, and liberal patron of arts and letters. On one of his coins the king is represented playing on a musical instrument called a vina, on another the horse of the Aswamedha sacrifice is represented.

All of you, I think, have heard the name of King Vikramaditya: but in reality Vikramaditya is not the name of any particular king, it is a title only. More kings than one assumed this title in ancient times to mark their prowess. But we are accustomed to think of one great king of this name, with whom are associated many wonderful legends. We are not quite sure who he was. Some scholars identify him with the son of Samudra Gupta, Chandra

Gupta II. Chandra Gupta II was the worthy son of a worthy father. He conquered the Sakas, who had become very powerful. Yasodharmadeva, king of Malwa, is also supposed to have been Vikramaditya. He is supposed to have adopted the local era used in Malwa, commencing with the year 57 B.C., and to have brought it into use as the Samvat era, by which the Hindus reckon up to the present time. Yasodharmadeva gained a great victory over the Huns at Korur, between Multan and Luni, A.D. 533, which is commemorated in the inscriptions on his two Kirti Stambhas, or Towers of Victory, at Mandasor, in Malwa. Vikramaditya's chief claim to fame is that the "Nine Gems" of Indian literature lived at his Court. The most famous of them were Kálidás, the poet, Varamihira, the astronomer, and Amar Sinha, the Sanskrit dictionary writer. The difficulty in accepting the statement that they all lived at one king's court is that they did not all live at the same time. Kálidás is known to have lived some time in the fifth century A.D., but the other "Gems" were later than this.

You may remember how on the death of Asoka the Maurya empire began to fall into pieces. The empire of the Guptas met with a similar fate. The greatness of the Gupta empire did not last very long after the death of Chandra Gupta Vikramaditya, for towards the end of the fifth century of the Christian era, a wild savage tribe from Central Asia entered the country. These were the Huns. Their leader was Toráman, and they swept everything before them. They pushed as far east as Magadha, and eventually overthrew the Gupta empire. On the death

of Toráman, his son Mihiragula became the leader of the Huns.

You have heard how a Greek ambassador, named Megasthenes, lived in the Court of Chandra Gupta, the founder of the Maurya dynasty, and wrote an account of what he saw in this country. About **Fa Hian**. the beginning of the fifth century a traveller from China visited the country and wrote an account of what he saw. His name was Fa Hian. He was a pious Buddhist; his chief object was to visit the places connected with the life of Buddha, and to collect sacred books and images. He was in India for about six years, and from his writings we learn a great deal about how the country was ruled, and about the condition of the people. We learn from him that the people were prosperous and happy. Only those who farmed the royal estates had to pay a portion of the produce as rent. All respectable people refrained from eating meat or drinking intoxicating liquors, so that there were few butchers' shops and taverns in the cities. The country was mildly and justly ruled. Capital punishment was unknown. People were never tortured. Order was so well maintained that Fa Hian was able to make journeys in all directions in safety. There were hospitals, where relief was given to the sick and destitute. The capital had been transferred from Pataliputra to Ajodhya, and the cities of Magadha seemed comparatively deserted. At Pataliputra, Fa Hian gazed with wonder on the palace where the Gupta emperors lived, and he admired it so much that he thought it to have been the work of "no mortal hands".

Several Hindu kings combined and fought against

## HISTORY OF INDIA

the Huns, with the result that the latter were driven out of the Punjab. One of these kings was Harshavardhana.

Prabhakarvardhana of Thaneswar. He had two sons, Rajyavardhana and Harshavardhana, and a daughter named Rajyasri. On the death of Prabhakarvardhana, Rajyavardhana became king. Shortly after, the king of Malwa allied himself with Sasanka, king of Western Bengal, and attacked Kanauj, killed the king, the brother-in-law of Rajyavardhana, and made a captive of his wife Rajyasri. When Rajyavardhana heard all this he was very angry, and at once led an army against Malwa and defeated the offending king. He then proceeded against Sasanka, who had been the ally of the king of Malwa. Sasanka came to terms, invited Rajyavardhana to his camp, and there treacherously murdered him. Rajyavardhana had no son, and so on his death Harshavardhana became king. Harshavardhana at once set out to recover his sister. He heard that Rajyasri had effected her escape, and had fled to the Vindhyan forests, where she found shelter in the hermitage of a Buddhist monk. Harshavardhana found his sister just in time to save her, for Rajyasri was about to commit suicide by burning herself when Harshavardhana arrived.

Harshavardhana then set himself to punish Sasanka, who had treacherously killed his elder brother, and to subdue the country. It is said that for six years the elephants did not put off their housings nor the soldiers their cuirasses. Harshavardhana made himself undisputed master of Northern India. The king of Kamrup on the east and the king of Valabhi on the west acknowledged him as overlord, and paid him tribute.

But Harshavardhana was not satisfied with this: he wished to conquer the Deccan as well. There was at that time a very powerful king ruling in the Deccan. His name was Pulakesin of Maharashtra. He had heard of the prowess of Harshavardhana in Northern India, and was not altogether unprepared for an invasion. The fords of the Narbada were so well guarded that when Harshavardhana tried to invade the Deccan he could not cross the river and had to turn back.

I have told you of a Chinese pilgrim who visited India during the reign of Chandra Gupta Vikramaditya, and left an account of what he saw.

During the reign of Harshavardhana Hiouen Tsang. another Chinese traveller, Hiouen Tsang, came to India. Like Fa Hian, he was a pious Buddhist, and wished to visit places connected with the life of Buddha, and to collect Buddhist books and images. Like Fa Hian, Hiouen Tsang gives us a pleasing picture of the country, and bears testimony to the high character of the Indian people for honesty, truthfulness, and piety. In one respect it appears the condition of the country was much less satisfactory than when Fa Hian visited it. Fa Hian made his journeys in safety, but Hiouen Tsang suffered several times at the hands of dacoits.

Hiouen Tsang was travelling from Kanauj to Benares by one of the many boats which in those days plied along the Ganges. For several miles there were dense forests overhanging either bank of the river. Suddenly a number of pirate boats appeared out of the bushes; the robbers boarded the boat in which Hiouen Tsang was, and began to plunder the passengers. Then they chose Hiouen Tsang, intending to sacrifice him to their

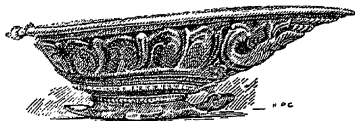
goddess, so that she might grant them a prosperous season. Several of Hiouen Thsang's fellow-passengers offered to die in his place, but the robbers paid no heed to these offers. They bound him hand and foot, and took him to a glade, where they laid him upon an altar. Hiouen Thsang asked for a few minutes' time that he might compose himself and die calmly. He then prayed not only for himself but for the pirates who were going to slay him. Then a wonderful thing happened. A fierce dust-storm arose, filled the air with dust, and lashed the river into waves. The pirates looked upon it as an evil omen, and were very much frightened, and gazed awestruck on their victim. Hiouen Thsang's companions did not miss the opportunity of warning the ruffians, that they would only bring upon themselves the wrath of the goddess they were so anxious to propitiate, if they slew Hiouen Thsang who was a saint. The pirates then knelt at Hiouen Thsang's feet and begged to be forgiven. Hiouen Thsang forgave them, and preached against the sin of robbery and impious sacrifice, upon which the robbers not only restored to the passengers their property, but threw their own weapons into the river.

Hiouen Thsang visited the various places connected with Buddha. He lived for two years at Nalanda, and from his description of the great monastery there, we learn that in it there were about 100 lecture-rooms and accommodation for 10,000 students.

You doubtless know that Prayag, which we now call Allahabad, is a sacred place of the Hindus, and that thousands of Hindu pilgrims visit the place each year. Every five years Harshavardhana held an assembly at

Prayag to perform deeds of piety and distribute alms. Five such assemblies had been held in Harshavardhana's reign, and he invited Hiouen Tshang to the sixth. It lasted seventy-five days. During these, alms were freely given to men of all sects—Brahmans, Buddhists, and Jains—and the riches gathered during the previous five years, including the royal gems, pearls, necklaces, and ear-rings, were freely given away. Even the royal clothes were not withheld. In the end the king put on the rags of a beggar.

Harshavardhana reigned 606–48. He held a Council of the Mahayana or Northern School of Buddhism, which differs from the Hinayana or Southern School mainly in the recognition of Hindu gods as Buddhisattvas and in the more extended worship of images. Like the great Asoka, he established hospitals for the sick and rest-houses for travellers, and made laws for the protection of animal life. Himself an accomplished man of letters, he delighted in the company of learned men. One of his dramas is still extant. The great Sanskrit poet Bana was one of his courtiers, and he wrote an account of the early years of Harshavardhana's reign. Harshavardhana was the last great Hindu king of Northern India.



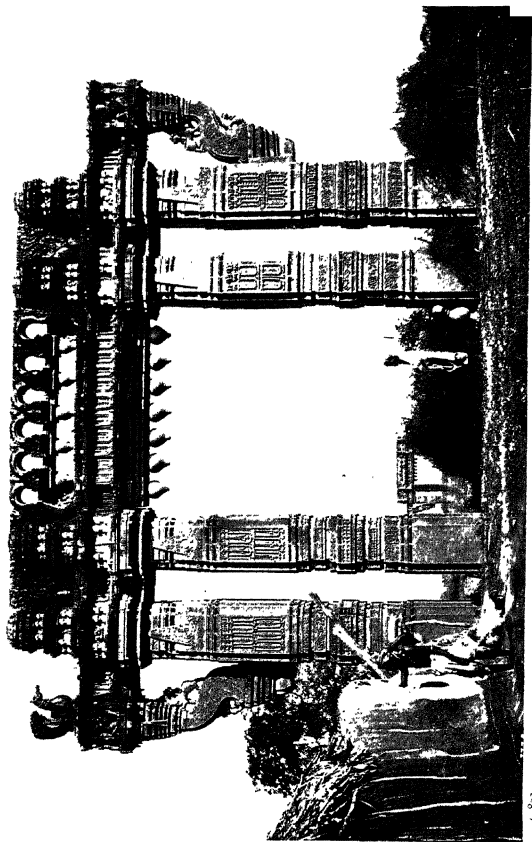
An Old Sacrificial Vessel



## CHAPTER II: SECTION VI

## India on the Eve of the Mahommedan Conquest: Adisur, Ballal Sen, and Lakshman Sen, Kings of Bengal

At the end of the twelfth century Northern India was in the hands of the Rajputs, and it was from them that the Mahommedans conquered the country. **India on the eve of the Mahommedan conquest.** The Chauhan Rajputs held Ajmere, and afterwards brought under their control the territory of the Tomara Rajputs round Delhi; the Gaharwar (subsequently called Rahtor) Rajputs held Kanauj; and the Chalukya Rajputs Gujrat and Malwa. The Sesodias have from very early times occupied Mewar, and the Kachwahas Jaipur and Ulwar. Prithviraja was the nephew and heir of Visaladeva, the Chauhan raja of Ajmere, who brought about a marriage between Prithviraja's father and the daughter and heiress of Anangopal, last of the Tomara rajas of Delhi and builder of the fort of Lal Kot. Prithviraja succeeded his maternal grandfather, and became raja of Delhi also in 1167. He built the fort of Rai Pithora, eleven miles south of Delhi. Prithviraja's accession to the throne of Delhi excited the jealousy of Jaychandra, raja of Kanauj. Jaychandra performed the Rajsuya ceremony by which he claimed supremacy over the other princes, but Prithviraja refused to attend. Jaychandra in consequence did not invite Prithviraja to the "swayambhára" of his daughter Sanjukta, but placed his clay image as "dwarpal" at the ceremony. Sanjukta cast



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Southern Gateway inside the Fort at Warangal (see page 69)

her garland over the neck of the clay image, and was carried off by her lover, who opportunely appeared. The feud which thus arose between Jaychandra and Prithviraja, deprived Prithviraja of Jaychandra's support against the Mahommedan invaders.

Mahommed Ghorî invaded India in 1191, but was defeated at Trirouri, near Thánésvar. Two years later **Mahommedan** he made a second attempt and fought a **conquest of India.** battle at the same place, in which he was completely successful, and Prithviraja was taken prisoner and slain. Jaychandra could then render no effective opposition to the Mahommedans. He was defeated at Chandrawar in the Doab 1194, and Gwalior taken 1196.

The Senas were the race who ousted the Palas from Bengal. They are said to have been Kshatriyas from **Sena kings** the Karnatic in Southern India. Adisur, a **of Bengal.** king of Bengal, who was of this race, is said to have brought five Brahmans from Kanauj, attended by five Kayasthas, who acted as their servants. The task of these strangers was to restore Hinduism in Bengal, as the Pala kings had been Buddhists. The chief families of Bengalee Brahmans, including the Mukherjees and Gangulis, are said to derive their descent from these Kanauj Brahmans. Ballal Sen granted the rank of Kulin to all Brahmans possessed of certain virtues. Ballal Sen also divided Bengal into five divisions:—

Varendra in the north.

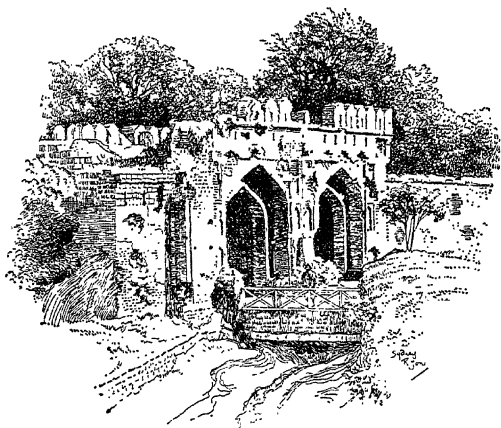
Rarh in the west.

Banga in the east.

Bagri, corresponding roughly to the Presidency Division, in the south.

Mithila-Bihar.

Lakhsman Sena, last king of the Sena dynasty, was overthrown by Mahommed, son of Bakhtiyar, general of Kutubuddin, in 1198. He fled from his capital of Nadia to Subarnagram, near Dacca, and his dynasty maintained a precarious existence there for about 150 years longer.



The Cashmere Gate, Delhi

## CHAPTER III: SECTION 1

### The Mahommedan Conquest of India

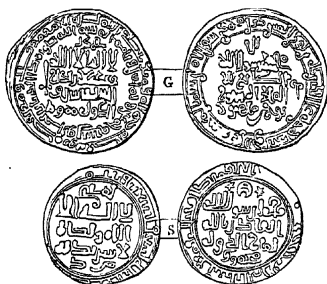
Where did Mahommed Bakhtiyar and his horsemen come from? What was the original home of the Mahommedans? Who was the founder of their religion? When did they first come into this country? If you look at the map of Asia you will see that there is a peninsula to the west of India called Arabia. In the latter half of the sixth century of the Christian era, when Harsha was ruling in India, a great man was born in Arabia in A.D. 570. This was Mahommed. In those days the people of Arabia were very wicked; they were idolaters, and often fought with and killed one another. Their conduct was as little under the control of law as of religion. Mahommed was greatly grieved at the evil ways and wicked lives of the Arabs. From his boyhood he was of a thoughtful turn of mind; he would often retire to some lonely place, where he gave himself up to contemplation. He began to think how he could make his countrymen better. He told them that there was but one God, and that it was wrong to worship idols. Very few people believed his teaching, and there were many who laughed at and tried to injure him. Some went so far as to try to kill him. For ten years he bore all kinds of insult

and wrong. Then he fled to Medina, where he was welcomed by the people; and there he threw off the mildness with which he had borne wrong before, and made up his mind to meet force by force. He said that it was right to have to take up arms against unbelievers, and this suited the spirit of his countrymen. To conquer or die in the cause of God became the great ambition of the Arabs; and love of power, thirst for glory, and hope of the promised Paradise after death made the Arabs eager to spread abroad their new faith. The number of Mahommed's followers grew very rapidly, and before his death the people of all Arabia took him for their leader. Although they remained as fierce as before, they did not fight any more with one another. They were filled with the new zeal to spread the religion of their Prophet; and to fight against unbelievers became to them a holy mission. They made themselves masters of one country after another, and within a hundred years after the death of Mahommed, A.D. 632, Persia, Turkey, and Afghanistan had become Mahommedan.

After the death of Mahommed the leadership passed into the hands of the Caliphs of Bagdad. The word Caliph means successor (of Mahommed). But they could not retain their power very long, and in about two or three hundred years the power of the Caliphs declined so much that many of their generals and slaves founded kingdoms over which they themselves ruled without submitting to the Caliph. One of these independent kings was Alaptagin, who founded a kingdom at Ghazni, in Afghanistan. On his death his slave Sabuktigin, who was also his son-in-law, became king. He invaded the Punjab and wrested

Peshawar from the Hindus 977. His son again and **Mahmud of Ghazni.** again invaded India, and became famous as Mahmud of Ghazni. While yet a boy Mahmud used to see merchants from India passing through Afghanistan with camels laden with merchandise. India in those days was a very rich country, and the fame of its wealth had reached Mahmud's ears. Whenever he saw their caravans passing through Ghazni he talked to the merchants, heard from them stories of the wealth of India, and of its beautiful cities and magnificent temples. It is said that when Mahmud heard these stories, he told his friends that, when he grew up, he would lead his army to India, pull down the temples, and carry away to Ghazni all the wealth he found there. He carried out these boasts to the very letter, for directly he became king he led an army to India, defeated Jaypal, the king of Lahore, and made him captive. Jaypal was released on payment of a heavy ransom, but he thought his reputation had been irretrievably tarnished in the eyes of his countrymen by his defeat and captivity, and that he was therefore unworthy to rule. Accordingly he ordered a funeral pyre to be prepared, and threw himself into the flames. The next year Mahmud again led an army to India, and defeated Jaypal's son, Anangopal, plundered the rich temple of Nagarkot in the Kangra valley, and returned with untold wealth. The best known of all Mahmud's expeditions was that against the temple of Somnath at Prabhasar, in the south of Kathiawar, 1023-24. In all he invaded India seventeen times, and every time he returned to Ghazni with fabulous riches. Whenever he heard of a famous Hindu temple he led his

army thither and plundered it. The Hindus were a very pious people, and their wealthy men made valuable gifts to the temples. Many Hindu warriors fell defending these temples; many prosperous cities were ruined; and the Punjab became a province of the kingdom of Ghazni. Mahmud's invasions utterly ruined the country, and was the beginning of the bitter hatred which exists between Hindus and Mahommedans.



Gold and Silver Coins of Mahmud  
(British Museum, London)

After the death of Mahmud the power of the kings of Ghazni began to decline, and, within about two hundred years of Mahmud's death, the kingdom **Mahommed** altogether ceased to exist. As the power of **Ghori**.

Ghazni grew less, that of Ghor grew. Ghor is a valley in the north of Afghanistan. Here a tribe of Pathans had founded an independent kingdom, and about this time there was a king whose name was Shahabuddin Mahommed, who later became famous as Mahommed of Ghor. Like Mahmud of Ghazni he was brave and warlike, and like him he led his armies against India. He



sought not only to plunder Hindu temples and to sack Hindu cities, bringing to Ghor as much plunder as he could, but also to conquer India. With this end in view he gathered a large army, marched on Lahore, seized the city, and made the last king of Lahore, of the race of Ghazni, a captive. Within a few years the Punjab and Sind were conquered by him. The Hindu rajas were much alarmed, and to check Mahommed Ghori's victorious career they gathered together a very large army under the heroic Prithviraja. The two armies met at Narain (1191), not far from the field of Kurukshetra, where the fate of India has been decided again and again. In the army under Prithviraja, Mahommed Ghori met with "a soldiery second to none in the world, a race of born fighters who fought to the death, and many of whose principalities never submitted in more than name to Moslem rule". The Moslem charges were very skilfully met; Mahommed Ghori soon found himself cut off from his main army, and hemmed in by Rajput squadrons. Mahommed plunged into the very thick of the Hindu army, charged up to the standard of Prithviraja's brother, and killed him. He himself was severely wounded, and was only saved by the devotion of one of his retainers, who carried him off the field. A great panic followed; the soldiers fled in all directions, and Mahommed returned to his own country; but the defeat had sunk too deep in his heart to let him think of anything but revenge. It is said that "he never slumbered in ease, nor waked but in sorrow and anxiety". Next year he again marched to India with an army of 120,000 men, and met the Hindu army on the same field. A fierce fight followed, in which Prithviraja and

his men showed all the valour of Rajput chivalry, but in vain. The Moslems had profited by their former defeat, and feigning a retreat, lured the Rajput army to a pursuit which ended disastrously for them. Many brave Rajput leaders were killed; Prithviraja himself fled, but was soon captured and put to death. Mahommed Ghori left his favourite general, Kutub-ud-din, as Viceroy in India. Mahommed Ghori himself was murdered by the Ghakkars in 1206, and Kutub-ud-din began his rule in Delhi as Sultan.

## CHAPTER III: SECTION II

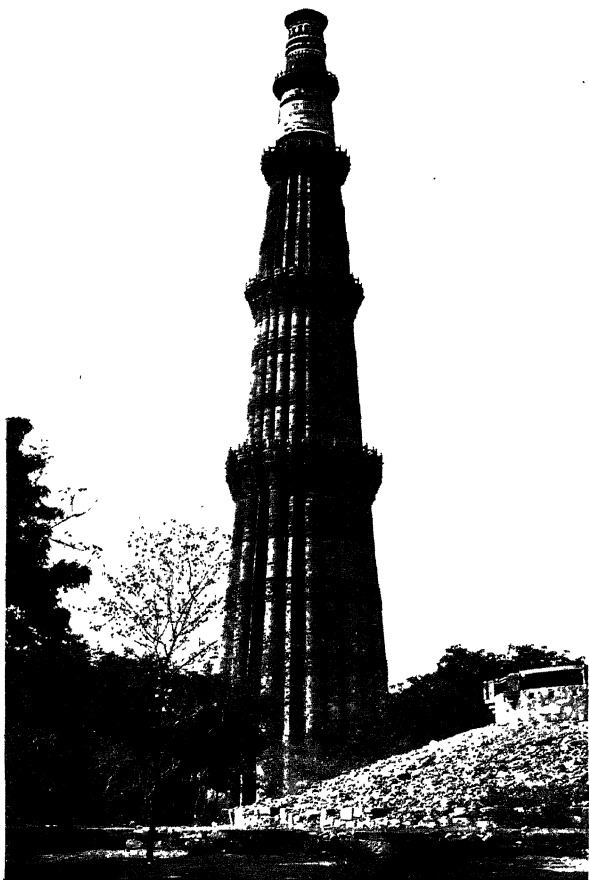
### The Slave, Khilji, and Tughlak Kings of Delhi

On the death of Mahommed Ghori in 1206, Kutub-ud-din, his Viceroy in India, began to rule as independent Sultan in Delhi. Kutub-ud-din was at first a slave, but, on account of his ability, <sup>Kutub-ud-din.</sup> rose in the favour of his master. He was the first of a line of kings called Slave kings, because several of his successors were originally slaves like himself. Kutub tried to extend the Moslem dominion in India. Bakhtiyar Khilji was one of Kutub-ud-din's generals, and on the defeat of Lakshman Sen, king of Bengal, he ascended the throne of that state as the first of an independent dynasty of Mahommedan kings. To show how well Kutub succeeded in establishing a general peace throughout India, it is said that in his day the wolf and the

sheep drank water out of the same pond. His generosity was so well known that he was called "Lakhabaksh". He was also a great builder. The great Jama Musjid, and the famous minaret at Delhi known as the Kutub Minar, 250 feet high, which is the tallest minaret in the world, bear testimony to his architectural taste. Kutub reigned for four years only, from 1206 to 1210, dying in 1210 from the effects of a fall at polo. Kutub-ud-din's title of Aibak means "Moonlord", and was probably given him on account of his personal beauty; it has also been taken to mean "maimed", on account of the loss of a forefinger, but this is probably owing to a misreading of a passage in the *Tabakat-i-Nasiri*.

Kutub was succeeded by his son, a weak and worthless prince who, within a year of his accession, was deposed by Altamsh, originally a slave of Kutub, but later his son-in-law. During his reign the Mongols, under Ienghiz Khan, for the first time made their appearance on the frontiers of India. Having overrun great part of the continents of Europe and Asia, having laid waste whole countries and sacked cities, and slaughtered myriads of men, Ienghiz Khan came to the borders of India in pursuit of a Central Asian prince whom he had driven from his dominions; but Altamsh saved the country from a devastating Mongol raid by refusing shelter to the fugitive. After the retirement of Ienghiz Khan, Altamsh turned his attention to the extension of his dominions, and when he died in 1236, after a reign of a quarter of a century, he was master of the whole of Northern India.

After the short reigns of Bahram, the son, and Masaud,



C 803

The Kutub Minar, Delhi  
The tallest minaret in the world

the grandson, of Altamsh, his youngest son, Nasir-ud-din Mahommed, ascended the throne. Of all the Nasir-ud-din.

kings of this line, Nasir-ud-din is most famous for his scholarship, piety, simplicity, and goodness. Although seated on one of the most splendid thrones in the East, Nasir lived the austere life of a hermit. Before he became Sultan he had been kept in confinement, and there he earned his livelihood by copying books. Even after he became king he continued to earn by his pen his support, which was limited to the bare necessities of life. The revenues of the empire were devoted to the needs of the state, and he made his one wife cook meals for him. Once her majesty burnt her fingers in cooking, and asked for a maidservant to help her. The Sultan refused, saying that he had no right to spend any part of the revenue of the state on his personal comfort. The following anecdote shows how unwilling the king was to hurt the feelings of others. Once he was showing one of his courtiers a copy of the Koran he was making. The courtier pointed out some words in the copy which he said were wrong, upon which the Sultan erased the words; but as soon as he was gone the Sultan began to restore the original words. On being asked why he did so, the Sultan replied that he had written correctly, but he did not think it proper to hurt the feelings of the well-meaning gentleman by refusing to adopt his opinion.

During Nasir-ud-din's reign the Mongols gave great trouble. Nasir-ud-din's minister, Ghyas-ud-din Balban, defeated them in 1243, and in 1246 forced them to raise the siege of Uch, a city of Sind, on the Indus. When Nasir-ud-din died in 1256, Ghyas-ud-din Balban succeeded to the throne.

The Slave kings ruled for eighty-four years (1206-90). They were followed on the throne of Delhi by the four Khilji kings, whose rule lasted for thirty years, from 1290-1320. The most famous of these Khilji kings was Ala-ud-din Khilji. He was a nephew of Jalal-ud-din Khilji, minister of Kaikobad the last Slave king, who dethroned Kaikobad and founded the Khilji dynasty. Jalal was very fond of this nephew, and appointed him governor of Kara and Oudh. But



Silver Coin of Ala-ud-din

The inscription round the margin states: "This silver (was) struck at the capital, Delhi, in the year 712".

nothing less than the throne of Delhi would satisfy Ala-ud-din's ambition; and to attain this end he began to collect money. He had heard that in the Deccan there was a very rich city named Deogiri (Daulatabad in the Nizam's Dominions), and he began to make preparations for an expedition there. In 1294 Ala-ud-din penetrated through the Vindhya, and suddenly presented himself at the head of about 8000 horsemen before Deogiri. The raja was quite unprepared, and fled to a neighbouring fortress, and Ala straightway proceeded there, besieged the fortress, and forced the raja to pay an immense ransom and cede Ellichpur (Berar). On his return the affectionate

uncle set out to meet his victorious nephew, and, as he embraced him, he was treacherously stabbed to death by the nephew's orders. Ala-ud-din then ascended the throne of Delhi and reigned for twenty years (1295-1315). During his reign the incursions of the Mongols became more frequent, but they were always repelled, and on one occasion Ala-ud-din ordered a general massacre of all the Mongols settled in the country. In order to improve his army Ala-ud-din fixed the pay of his soldiers, took steps to keep down the price of their necessities, and fixed the price of food. He succeeded in extending considerably the Moslem dominions in India. He made war on Gujrat, and added it to the empire of Delhi. He tried to conquer the Rajputs, and besieged Chitor. This ended in the Rajputs performing "Johar"—that is, seeking death in a sortie—and the women, headed by Padmini, wife of Bhim Singh, guardian of the young raja, burning themselves in the caves underneath the fortress. Padmini was a woman famous far and wide for her beauty, and the story runs that Ala wanted to see her; but as her husband did not agree, it was arranged that Ala was only to see a reflection of Padmini in a mirror. Ala-ud-din was charmed with the beauty of Padmini when he saw her image. As a matter of courtesy Bhim Singh accompanied the Sultan to his camp, but as soon as they reached the Sultan's tent Ala made Bhim Singh a prisoner, and said he would only be released if Padmini was surrendered. When this news reached Chitor, Padmini sent word to Ala that she would herself go to effect the proposed exchange, but only on the condition that she should be accompanied by 700 maidservants in closed palanquins.

To this Ala agreed. The long line of palanquins proceeded to the Moslem camp, but instead of a maid-servant each palanquin contained a Rajput warrior in disguise, and the bearers also were Rajput warriors disguised. Ala intended to imprison Padmini when she came, as well as Bhim Singh. He soon found out his mistake on her arrival. From each palanquin leapt a Rajput warrior, and the bearers threw off their disguise. There was great confusion, and in the midst of it Bhim Singh and his wife made their escape. Many Rajput warriors fell in the fight that followed, and Chitor was eventually stormed.

Ala-ud-din's craving for power and wealth was not yet satisfied; he remembered the stories he had heard of the riches of the kings of Southern India, and his ambition prompted him to get hold of their treasures. In 1307 he sent his general, Malik Kafur, against Deogiri, and subdued the place for the second time. Three years later he conquered Warangal, in the Nizam's Dominions, the capital of the Kakatiya Rajputs. Malik Kafur next marched to the rich city of Dorasamudra (the modern Halebid) in Mysore, the capital of the Hoysala Rajputs (1311), and having collected an immense booty in gold and precious jewels, he led his armies even farther south to Adam's Bridge, in the strait between India and Ceylon. In the same year he plundered Kanchi (Conjeveram) and Madura. Ala-ud-din was a great builder, and built Siri, one of the seven cities of Delhi, nine miles from Shahjehanabad or the modern city of Delhi. He connected it with the Kutub Minar, the Lal Kot, and the fort of Rai Pithora, about two miles farther south, by means of the fortification of Jahan Panah.



Ala-ud-din died in 1316, and within five years of his death the Khilji dynasty ended. A low-caste Hindu convert, who received the title of Malik Khusru, gained the throne by murdering Ala-ud-din's son Mubarak, the last Khilji Sultan. His power did not last very long, as

there was great discontent in the country.  
**The Tughlaks.**

One of Ala-ud-din's generals, Ghyas-ud-din Tughlak, governor of the Punjab, headed a revolt, led his army to Delhi, and defeated and slew Malik Khusru. Ghyas-ud-din then made himself Sultan, and founded a new dynasty called the Tughlak dynasty, which ruled Delhi from 1320 to 1414. The most famous of the

**Mahommed Tughlak.** Tughlak kings was Mahommed

Tughlak, who ascended the throne in 1325. He was a most extraordinary man; he knew Persian and Arabic well, was an accomplished scholar, well versed in logic, astronomy, mathematics, and medicine. He is described as "learned, merciless, and mad". He was a brave soldier and a clever general. He captured Warangal, and put a final end to the Kakatiya dynasty in 1327. Mahommed Tughlak was a man utterly devoid of mercy. He was a cruel judge, and utterly indifferent to human suffering. Yet he was a man of severe abstinence, and never drank wine, nor neglected his religious observances. Sometimes he acted in such a way that he could only be regarded as mad. Once he took it into his head that Deogiri in the Deccan, 800 miles from Delhi, would be a better place for the capital of his empire than Delhi. He named it Daulat-abad, or the City of Wealth, and ordered all the citizens of Delhi to remove there. It was also announced that anyone disobeying the royal order would be severely

punished. A story is told of a lame man who stayed behind in Delhi. The heartless Sultan hearing of this, ordered him to be dragged along the road by a chain till his body fell to pieces. Many sickened and died on the way, and those who survived the journey of about 800 miles, mainly through mountains and forests, had no houses to live in when they got to Deogiri. The Sultan then changed his mind, and ordered the unhappy people who survived the march to go back to Delhi.



Copper Coin of Mahommed Tughlak

The reverse side bears the inscription: "He who obeys the King, truly he obeys the Merciful (God)".

Thinking to emulate the fame of Alexander the Great as a world conqueror, he decided upon the conquest of China. As the first step towards this, he sent a hundred thousand men through the Himalayan passes; but they were so ill-provided against the Himalayan cold, and they suffered so severely on their march through the defiles, that the greater part of the army perished, and only a handful of men returned to Delhi. Such wild projects would necessarily empty the treasury of any king; so Mahommed soon found that he had no money to pay his soldiers. To meet this expense he tried to make copper coins current at a very high nominal value, and to regulate the price of all commodities.

When the Sultan saw that his measures did not overcome his financial difficulties, he raised the taxes. The poor people, who could not meet the demands of the tax-collectors, left their villages and fled to the jungles, and the rage of the Sultan at this knew no bounds. He ordered his troops to surround the jungle and kill the cultivators who had fled there, as if they were wild animals. Agriculture and trade were ruined. Famine and pestilence made their appearance in several places. Everywhere were desolation and confusion. The Sultan's authority was brought into contempt, and many subject countries rebelled. Bengal became independent under Shams-ud-din Iliyas Shah. The kingdom of Vijaynagar was founded by Bukka Rai, and the Bahmani kingdom by Husain Gangu; insurrections broke out in Gujrat, Malwa, and Sind, and while trying to subdue them Mahommed died in 1351. His reign shows that when a strong man sat on the throne of Delhi the sovereignty of the empire remained intact; if the ruler was weak or tyrannical, the governors of the provinces claimed independence. The nature of the government was entirely personal.

Mahommed Tughlak was succeeded by his nephew, Firoz Tughlak, who was altogether a different type of man. Under him the arts of peace flourished and the rights of humanity were respected. He is chiefly remembered on account of his many useful public works, such as canals, reservoirs, bridges, mosques, colleges, and forts. Many an old canal which was a great blessing to the people dates from this period. He also reclaimed many waste lands, the proceeds of which were spent in grants to religious and learned men. Firoz

was altogether a father of his people, and was the last important king before the coming of the Moghals.

## CHAPTER III: SECTION III

### Bengal under the Pathans

Towards the middle of the fourteenth century Bengal became independent of Delhi under Haji Ilyas, the founder of the Haji Ilyas dynasty.

There were generally two governors appointed over Bengal—one at Sonar-  
gaon (near Dacca), the capital of Eastern Bengal, the other at Lakhnauti or Gaur, capital of Western Bengal. Bengal independent  
under the Ilyas  
Shahi dynasty.

Haji Ilyas murdered Ali Mubarik, Viceroy of Gaur, and assumed the title of Shams-ud-din. Firoz Tughlak twice tried to reduce Bengal to subjection, but had to acknowledge its independence after the fruitless siege of the fortress of Ekdala, which was held by Shamsuddin. The Ilyas Shahi dynasty was dethroned by Raja Kans, or Ganesh, of Bhaturia in Dinajpur, and the district of Rajshahi is supposed to have been named after Raja Kans. Forty years later the Ilyas Shahi dynasty was restored, but the Habshis, or the Abyssinian guards, had become so powerful that they placed on the throne whomsoever they liked, and dethroned him at their pleasure. In 1493 one of these puppets, the Hindu King Subuddhi Rai, was dethroned by his general, who made himself king under the title of Ala-ud-din Hossein Shah. The most famous king of this dynasty was Nasrat Shah, who built the Sona Masjid at Gaur.

Sher Shah invaded Bengal, and Nasrat invited the Portuguese to his aid against Sher Shah. This was the first appearance of the Portuguese in Bengal. Their principal settlement was Hughli, which they occupied till they were driven from the place about a century afterwards. Nasrat was defeated and dethroned by Sher Shah, and Bengal again became subject to Delhi under Sher Shah and his successors.

On the downfall of Sher Shah's dynasty, Sulaiman, of the Kararani tribe of Afghans, seized the throne, and made Bengal once more independent of The Pathans. Delhi, but not for long. About ten years later (1575) Akbar defeated Sulaiman's son Daud at the battle of Mogulmari, near Jaleswar in Orissa, and the conquest of Bengal was completed within the next five years by Akbar's generals, Munayim Khan and Todar Mal. The Afghans retired to Orissa, and Qutlu Khan headed a revolt in 1580; but they were not finally subdued by the Moghals till Shujat Khan defeated Qutlu Khan's son, Osman Khan, in the marshes of the Subarnarekha near Rajghat, 1611.

The changes of government and the rise and fall of dynasties affected but little the mass of the people. To them the zemindar, or tax-collector, was the General condition of the people. The oppression and misrule of tyrannical governors did not trouble them, and the villagers peacefully followed their ancestral callings from age to age, untroubled by the wars of conquest or succession at the capital. Some of the early Mahommedan rulers levied jiziya, as the tax on non-Mahommedans was called. Mahommedans were exempt

from paying this tax. Many Hindus of lower castes, in order to be able to share in the privileges of the ruling class and escape this tax, embraced Mahommedanism. The Hindus made very strict rules, which were meant for the preservation of their society by means of the caste system; but religious reformers arose in the different provinces, and these preached that faith and devotion were of more importance than rituals and ceremonies and the strict maintenance of caste. The most important of these reformers were Ramananda, Kabir, Chaitanya, and Nanak.

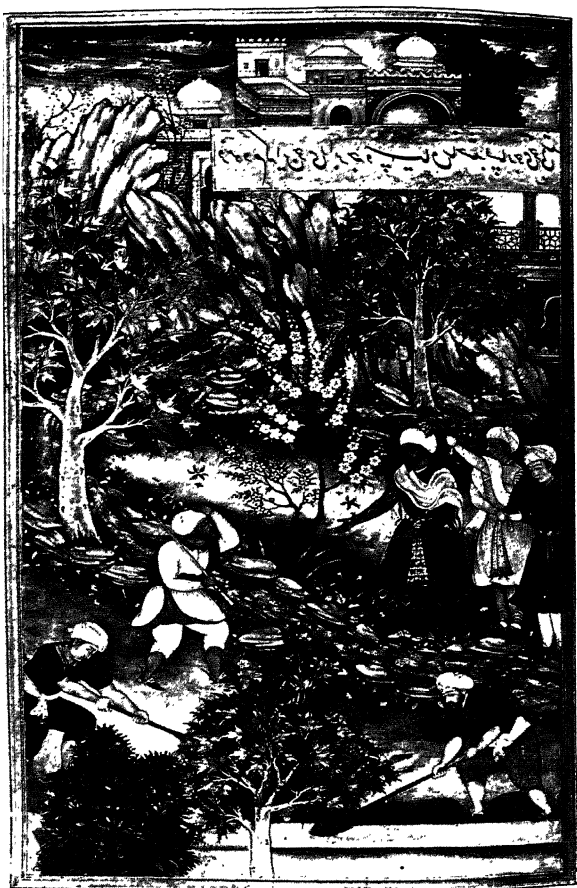
Importance of the caste system for the organization and preservation of Hindu society. Religious reformers opposed to caste.

Ramananda, the Vaishnavite (1300-1400), had his head-quarters at Benares, and chose his disciples from the most despised castes, among whom was Kabir.

Ramananda.

Kabir (1380-1420) tried to form a religion—that of the “Kabirapanthis”—which should be open to Mahomedans and Hindus alike. He rejected caste and image-worship, would not admit the claims of the Brahmans, and held that the chief object of men should be to attain purity of life, and to gain perfect faith in God. “He to whom the world belongs, he is the father of the worshippers alike of Ali and of Rama.” All the chances and the changes of life are the work of Maya, or Illusion, and what man has to do to obtain salvation is to recognize the one Divine Spirit under these illusions. “Neither austerities, nor ritual, nor works of any kind are needed to attain the highest end; this is only to be obtained by Bhakti (fervent devotion to the Divinity), and perpetual meditation on the Supreme—his names of Ram, Hari, Govind being ever on the lips and in the

Kabir.



The Emperor Babur in his garden  
*From a Persian MS. in the British Museum*

heart. The highest end is absorption in the Supreme and reunion with Him from whom all proceeded, and who exists in all."

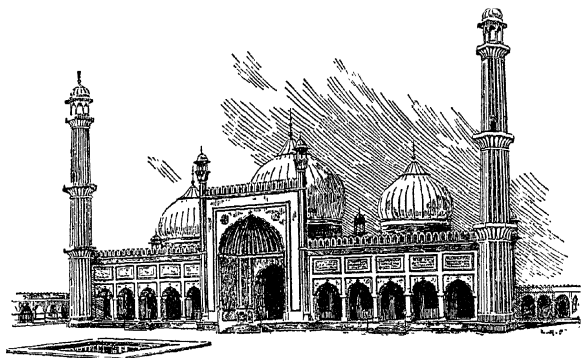
Chaitanya, sometimes called Sri Gauranga (1486-1527), was born at Nabadwip in Bengal. He held that liberation of the soul does not mean merely that separate existence comes to an end, but that **Chaitanya.** it consists in the freedom of the soul from the sins and frailties of the body. He preached the doctrine that faith levels caste, and that Bhakti cleanses the most impure. He popularized the worship of Krishna, and founded Vaishnavism as it exists in Bengal. He gave an important place to women in his system, and made them teachers of other women not yet familiar with the tenets of his faith. He also began the Sankirtan, or service of song, and he set up an order of monks, or Gosains.

Nanak was born in 1469 at Talvandi, on the Ravi near Lahore, and lived to 1539. **Nanak.**

The Adi Granth, or Bible of the Sikhs, is the work of Nanak, Kabir, and Ramananda. That part of the Granth which is said to be the work of Nanak **Granth.** is called the Japji, and makes salvation dependent on good works. He wrote the Granth in Gurmukhi, an old form of Punjabi, which means "from the mouth of the Guru". Repentance must be timely. "If not until the day of reckoning the sinner abaseth himself, punishment shall overtake him." Fasting and penance were not needed, and all castes were equal. "Think not of race, abase thyself and attain to salvation. God will not ask a man of his birth, He will ask him what he has done." Nanak preached the existence of one God, and



tried to get both Hindus and Mahommedans to join in worshipping Him. He would not wear the sacred thread. He told his followers, "Make mercy thy cotton, contentment its thread, continence its knot, and truth its twist". To the Mahommedans he said, "Make kindness thy mosque, sincerity thy prayer-carpet, the will of God thy rosary". The Sikhs are the "Sishyas", or disciples of the religion founded by Nanak, the moral and political merits of which have been thus summed up: "It prohibits idolatry, hypocrisy, caste exclusiveness, the cremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco smoking, infanticide, slander, and pilgrimages to the sacred rivers and tanks of the Hindus, and it inculcates loyalty, gratitude for all favours received, philanthropy, justice, impartiality, truth, honesty, and all the moral and domestic virtues known to the holiest citizens of the country."



The Jama Masjid, Delhi (see p. 64)

## CHAPTER III: SECTION IV

## Timur and Baber

In 1398, in the reign of Mahommed, the last of the Tughlak rulers, the Mongol invasion of India and the sack of Delhi took place. Timur was a descendant in the female line of Chengiz Khan, the famous leader of the Mongols and emperor of China. Chengiz was about two hundred years before Timur. Timur conquered Samarkand, fought with Bajazet, the warlike Sultan of the Turks, defeated him and took him prisoner, and set up a kingdom which took in all Central Asia.

When he invaded India, Mahommed Tughlak fled to Gujrat, and Timur entered Delhi and gave it up to massacre and plunder for five days. Timur in his Autobiography, or the "Malfuzat-i-  
Massacre at Delhi.  
Description of India.

Timur", says: "The whole country of India is full of gold and jewels, and among the plants which grow there, are those fit for making wearing apparel, aromatic plants, and the sugar-cane, and the whole aspect of the country is pleasant and delightful. Now, since the inhabitants are chiefly infidels and idolaters, by the order of God and his Prophet, it is right and fit for us to conquer them."

He describes Delhi as consisting of three cities—Siri, Jahanpanah, and old Delhi. "When my mind was no longer occupied with the destruction of  
Description of Delhi.  
 the people of Delhi, I took a ride round the cities. Siri is a round city. Its buildings are lofty, they are surrounded by fortifications built of stone and brick, and they are very strong. Old Delhi also has a

similar fort, but it is larger than that of Siri. From the fort of Siri to that of old Delhi, which is a considerable distance, there runs a wall built of stone and cement. The part called Jahanpanah is situated in the midst of the inhabited city. The fortifications of the three cities have thirty gates. It was ordained by God that the city should be ruined. He therefore inspired the inhabitants with a spirit of resistance, so that they brought upon themselves that fate which was inevitable."

## Baber

About 125 years after the invasion of Timur, one of his descendants, Zahir-ud-din Mahommed, called Baber, or the Tiger, invaded India. Born in 1483, he **Baber.** on the death of his father, Omar Sheikh, in 1495, fell heir to the kingdom of Ferghana or Khokand. On becoming king, Baber found himself surrounded by powerful enemies, and he twice won and twice lost the important city of Samarkand. He was alone, his enemies were many and powerful, and he was at last driven out of Central Asia. Baber then invaded and took Kabul, and later on Ghazni and Kandahar. Then Daulat Khan, the governor of the Punjab, invited Baber to invade India. Baber at once entered India at the head of his army. Besides Daulat Khan of the Punjab, Rana Sangram Singh of Chitor encouraged Baber to invade the country. Sangram thought that Baber, like his forefather Timur, would go back to Kabul with what booty he could gather, and that he himself would then, on the downfall of the Pathan empire, establish a Rajput supremacy. He saw his mistake when he

found that Baber, after defeating Ibrahim Lodi at Panipat (1526), made himself king of Delhi, and set himself to rule the land. Then Sangram Singh, on a very slight pretext, made war on Baber. The armies met on the field of Kanvaha, near Agra, on 15th <sup>Battle of</sup> March, 1527, and both sides displayed great <sup>Kanvaha.</sup> heroism, but the tactics of Baber prevailed over the desperate valour of the Rajputs. The Rajput army was put to flight, and many of the chiefs fell. Sangram Singh, severely wounded, escaped, and died shortly after. In the energetic chivalrous Rajputs, who were filled with a strong national spirit, and were always ready to lay down their life for their honour, Baber met with a higher type of warriors than he had ever done before. In the course of this battle, when it was doubtful which way the day would go, Baber took a vow that if victory crowned his efforts, he would break his drinking-vessels and abstain from wine, to which he had been addicted. Success favoured him, and for a while he carried out his vow of abstention. Later, Baber drove the Lodi kings from Bihar, and brought the whole of Northern India, as far as Bihar on the east, under his rule.

It is said that, not long before his death, his son Humayun fell so seriously ill that all hope of his recovery was given up. Baber held a <sup>Baber's death.</sup> conference with the chief Mullahs, who advised him to propitiate God by sacrificing his most valuable possession. Some suggested the offer of precious jewels, to which Baber replied that God was not to be deceived in that way: his most valuable possession was his own life, and that he would give up his own life, if it pleased God to spare his son's life. So saying, he

walked thrice round the bed of his dying son, and then exclaimed, "I have borne it away, I have borne it away". Strange to say, from that day Humayun began to grow better, but Baber fell ill and died, 1530.

Baber's autobiography is full of wise reflections upon India, and contains many passages which reveal his lovable character. Besides being a skilful general, he was a scholar and a poet, and a patron of learning. He thus describes India: "Hindustan is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, of frankly mixing together, or of familiar intercourse. They have no genius, no comprehension of mind, no politeness of manners, no kindness or fellow-feeling, no ingenuity or mechanical invention in planning or executing their handicraft works, no skill or knowledge in design or architecture; they have no good horses, no good flesh, no grapes or musk melons, no good fruits, no ice or cold water, no good food or bread in their bazaars, no baths or colleges, no torches, not a candlestick."



An Old Benares Lota

## CHAPTER IV: SECTION I

### Humayun and the Struggle with Sher Shah

On the death of Baber (1530), his son Humayun became emperor. Humayun was a bold warrior, but had too little strength of purpose to be a successful king. His brothers were constantly plotting against him, but Humayun never punished them with enough severity when he had the power. His conduct towards them is in direct contrast to Aurangzeb's treatment of his brothers. Humayun.

Not long after Humayun became Sultan, Bahadur Shah, Sultan of Gujrat, laid siege to Chitor, the capital of Mewar. Sangram Singh's widow, Rani Karnavati, sent to Humayun her "rakhi" (bracelet) as a pledge of brotherhood, whereupon he advanced to her rescue, but arrived too late to raise the siege of Chitor. Humayun took Champanir by a night assault led by himself, and conquered Gujrat and Malwa, which Bahadur Shah had subdued.

He then made war on Sher Khan, who had become a danger to the rulers of Delhi. Sher Khan was an Afghan of the tribe of Sur, and the son of the holder of the pergannah of Sasseram in Bihar as a jaghir under the Sultans of Jaunpur. His name was Farid Khan, but he took the name of Sher Sher Khan.

Khan after killing a tiger with his own hand. He first swore fealty to Baber, and in 1529 he got possession of the strong fort of Chunar, on the Ganges. When Mahommed Lodi, brother of Ibrahim Lodi, with an army of Afghans revolted against Humayun, Sher Khan submitted to him, but afterwards betrayed him to Humayun by deserting with his troops in time of battle.

Humayun later led his troops against Bahadur Shah, king of Gujrat. In the interval Sher Khan, profiting by the respite thus foolishly allowed him, expelled Mahommed, Sultan of Gaur, from his kingdom, subdued Behar, assumed the title of Shah, and fortified the defiles of Teriagarhi and Sikragarhi, between the Rajmahal hills and the Ganges, 1538. Mahommed of Gaur appealed to Humayun, who advanced into Behar, and after a long siege captured Chunar. Whilst he was besieging Chunar, Sher Shah was bringing all Bengal under his sway, but Humayun followed up his success at Chunar by advancing into Bengal and capturing Gaur. Sher Shah then appeared in the rear of Humayun's army, occupied the fort of Rhotasgarh, on the Sone, and recaptured Chunar. He placed himself so as to block Humayun's retreat at Bihiya, on the Karumnassa.

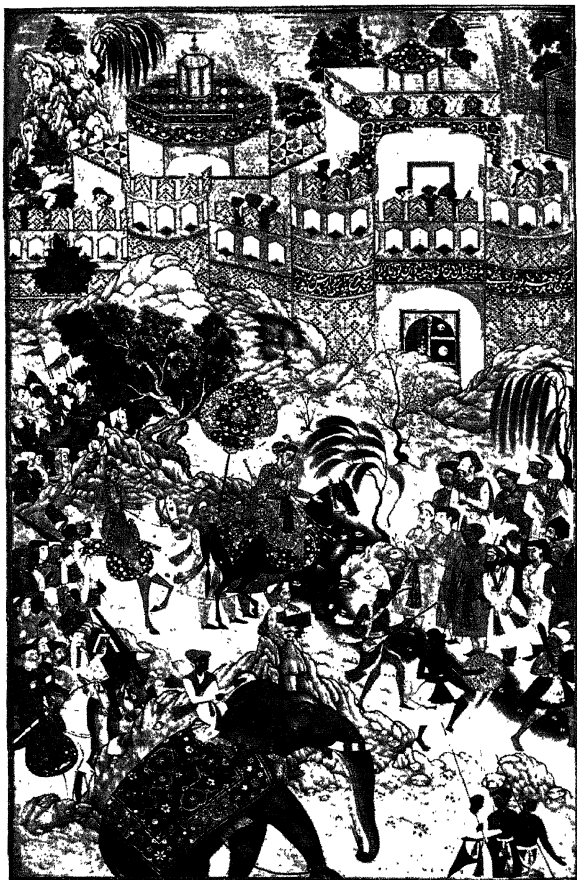
The two armies remained opposite each other for three months, and negotiations were entered into; but **Sher Shah** whilst they were going on, **Sher Shah** un-  
**as emperor.** expectedly attacked the Moghal camp at the Chausa Ferry on the Ganges, where the Sone falls into the Ganges (Chupat Ghat), 26th June, 1539, and completely routed their army. Humayun fought one more battle with Sher Shah, but was again defeated at Kanauj,

1540. In the panic flight that followed, Humayun was rescued by being hauled up the river bank by a bhisti's turban. He is said to have rewarded the bhisti by allowing him to sit for a day on the throne of the Great Moghal. Sher Shah reigned as emperor of Delhi, 1540-45. He was a great roadmaker; one of his roads ran from the Bay of Bengal to Rohtas, on the Jhelum. It had wells and fruit trees along its sides, and a caravanserai for travellers every four miles. A second road ran from Agra to Burhanpur, on the borders of the Deccan; a third road, starting from Agra, passed through the whole of Rajputana; and a fourth connected Lahore with Multan. Posts were continually passing up and down these roads. Sher Shah built the mosque called by his name in the old city of Indrapat (Indraprastha, or the city of the Pandavas), or the Purana Kila at Delhi. He carried on continual war with the Rajputs of Marwar and Mewar; but after capturing Jodhpur, capital of Marwar, and Chitor, capital of Mewar, he was killed by the explosion of a gun at the siege of Kalanjar, on a spur of the Vindhya Mountains, 33 miles south of Banda, in the United Provinces, 1545.

Sher Shah was succeeded by his son Islam or Selim Shah, who reigned till 1552. Islam's brother, Mahommed Adil Shah, succeeded, but left all the duties of the sovereign in the hands of one of his generals, Selim. Himu, a low-caste Hindu. Certain Afghan chiefs rose in rebellion, and Ibrahim Khan, Adil's brother-in-law, declared himself independent in the Punjab, and seized Delhi and Agra under the title of Sikundar Shah.

Humayun obtained an army from the Shah of Persia, at the price of declaring himself a convert to the Shiah





L. 003

The Emperor Akbar's Entry into Surat (Bombay), A.D. 1572

*From MS. in the Victoria and Albert Museum*

doctrines of Mahommedanism. He invaded the Punjab and defeated Sikundar Shah at Sirhind, and then re-occupied Delhi and Agra, and died at Delhi from the effects of a fall, 1556.

When Humayun, after his defeat by Sher Shah, was making his way to Persia he took shelter for a few days at Amarkot, in Sind. It was there that his famous son, Akbar, was born in 1542. Under <sup>Akbar.</sup> ordinary circumstances, on the birth of an heir large presents would be distributed to the courtiers, but Humayun had nothing to give, and it is said that he broke a pod of musk, distributed its contents among his followers, wishing that the fame of his son might spread around like the perfume of the musk—a wish in which all present heartily joined, and which was most amply fulfilled in the brilliant career of one of the greatest sovereigns of that age.

## CHAPTER IV: SECTION II

### The Emperor Akbar

Akbar, son of Humayun, succeeded to the throne of Delhi, at the age of thirteen, in 1556. On his accession he made Bairam, his mother's <sup>Second battle</sup> brother, his "Atalik", or tutor and <sup>of Panipat, 1556.</sup> guardian, and under his guidance defeated Himu, the Hindu general of Mahommed Adil Shah, at the second battle of Panipat, 5th November, 1556. Bairam Khan ruled in Akbar's name for five years, but rebelled, when the young emperor tried to take the government into

his own hands. Bairam Khan was subdued, went on pilgrimage to Mecca, and was murdered by an Afghan on his way there.

Akbar married the daughter of Behari Mal, raja of Jaipur, and his son Selim, afterwards the Emperor Akbar and Jahangir, married Jodhbai, daughter of the Rajputs. Bhagwan Das, raja of Jaipur, and granddaughter of Bihari Mal. Uday Sinha, Rana of Mewar, refused to acknowledge Akbar's authority or to enter

Udaipur dynasty— into any alliance with the Moghals by  
Akbar's siege giving any of the ladies of his family  
of Chitor. in marriage. Akbar then laid siege to

Chitor. The ruling family of the Sisodiya Rajputs of Udaipur was founded by Bappa Rao, who was born A.D. 713, at Chitor. Chitor had stood two previous sieges by Ala-ud-din Khilji and Bahadur Shah, Sultan of Gujrat, respectively.

Akbar's siege lasted from October, 1567, to February, 1568, and during it he shot the Rajput leader, Jaimal, with his own hand. This, like the two previous sieges, concluded with the fearful Rajput rite of Johar. The hill forts of Rintambhor and Kalanjar were also taken from the Rajputs after the capture of Chitor, but Uday Sinha retired to the Aravalli Hills and long maintained himself there. His son Pratap continued his resistance, but he was defeated by Man Singh, the son of Bhagwan Das of Jaipur, who fought on the Moghal side at Gogandah or Khokandah (also called Haldighat), June, 1526. At this battle, according to the story, Pratap's brother, Sakta Singh, an adherent of the Moghals, supplied him with a horse on which to continue his flight. An attempt was made by the Moghals to hold Mewar

by means of detached forts, but it was not successful. Pratap Singh gained a victory at Dewir, and founded his new capital at Udaipur in 1580. His son, Amar Sinha, submitted to Jahangir in 1614.

In 1558 Adham Khan, son of Maham, or Jiji Anagah, Akbar's foster-mother, was sent on an expedition against Baz Bahadur, the son of Sher Shah's governor of Malwa. He tried to make himself independent, but was subdued, Gwalior taken, and Malwa reconquered. In 1566 Akbar recovered the Punjab from his brother, Mirza Mahommed Hakim, ruler of Kabul. Gujrat was conquered in 1572. In 1575 Akbar attacked Daud Khan, the Afghan ruler of Bengal, took Hajipur and Patna, and left his generals Todar Mal and Munayim Khan to complete the conquest of Bengal, which was done between the years 1576 and 1580. The Afghans withdrew into Orissa, where Kutlu Khan headed a revolt in 1580, and it was not till 1592 that they were subdued by Man Singh. The final battle in Orissa, between the Moghals under Sujat Khan and the Afghans under Osman Khan, took place in the marshes of the Subarnarekha, near Rajghat, in 1611.

Man Singh fixed the capital of Bengal at Rajmahal in 1592; in 1607-9 the capital was transferred to Dacca by the Subahdar Islam Khan, and in 1632 retransferred to Rajmahal by Shah Sujah.

On the death of Mirza Mahommed Hakim, Akbar's brother (1585), Kabul passed under Akbar's sway, Kashmir was annexed in 1587, Sind in 1592, and Kandahar in 1594. The Subah of Ahmadnagar, including Ahmadnagar and

Akbar's  
conquests.

Malwa.

Punjab.

Gujrat.

Bengal.

Capitals of  
Bengal.

Kabul.  
Kashmir.  
Sind.  
Kandahar.

Khandesh, with the fortress of Asirgarh, was constituted by Akbar in 1600, but the local royal family really remained in power till 1637. The Ahmadnagar. Sultan of Bijapur saved his kingdom by giving his daughter in marriage to Akbar's son Daniyal.

Death of Akbar. Akbar died in 1605, and was succeeded by his son Selim, with the title of Jahangir. Akbar's empire was divided into fifteen Subahs, or provinces, each under a Subahdar, with a Dewan for collection of the revenues, and a Faujdar, or a military commander, subordinate to him.

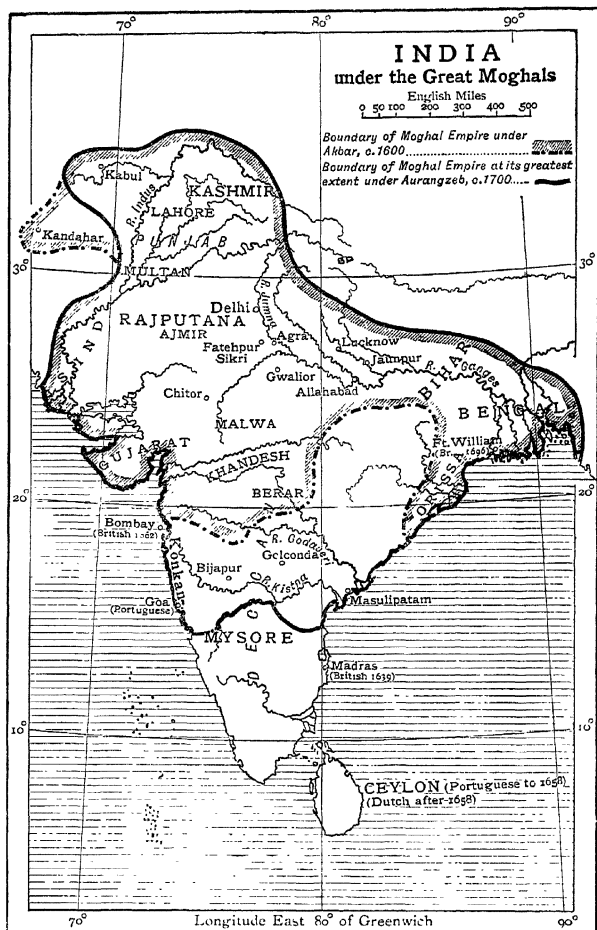
The Subahs were:—

Delhi	Ajmir	Bihar
Agra	Gujarat	Bengal
Kabul	Malwa	Khandesh
Lahore	Oudh	Berar
Multan	Allahabad	Ahmadnagar.

The Subahs were divided into Sarkars, the Sarkars into Dastars, the Dastars into Parganas or Subdivisions of the Subahs. Mahals, the Parganas again into Chaklas.

These provinces yielded a revenue of fifteen crores of rupees.

The Mahommedan Law was based on the Quran, the traditions (Hadis) and the decisions of the Imams or great Doctors of the Law. It was not sufficiently capable of being modified to suit the wants of the time. It was too partial to the true believer at the expense of the non-Mahommedan, who was legally unfit to be a witness in the Courts of Mahommedan Law. The administration of the law was in the hands of the Ulemas or students of the law, from among



whom the judges were appointed. Justice was dealt out by Kazis, who tried cases and stated the law, and by the Mir-i-Adl, who sentenced criminals. The Kotwals were the police officers. Below this Mahommedan superstructure the Indian village system remained undisturbed.

The emperor was a despot; the land throughout the whole empire was his property; he could exalt or de-  
 Nature of the grade a subject at pleasure; and at the  
 rule of the death of a man of high rank, all his pro-  
 Great Moghal. perty reverted to the emperor. The emperor ruled by Divine Right, and disobedience to his command was grievous sin. Bernier, the French traveller in India, defends the desertion of Shah Jahan's Omrahs to the party of Aurangzeb by saying that there were a few who sided with no party; but, with this exception, every Omrah declared in favour of Aurangzeb. It may, however, lessen our blame for such ingratitude if we call to mind that the Omrahs of Hindustan cannot be owners of land, or enjoy an income of their own, like the nobility of France or other Christian states. Their income is always made up entirely of pensions, which the king grants or takes away according to his own will and pleasure. When his pension is taken away, the Omrah sinks into utter insignificance, and finds it impossible to borrow even the smallest sum.

Sir Thomas Roe thus speaks of the power of the Great Moghals: "They have no written law. The king by his word ruleth, and the governors of provinces by that authority. Once a week he sitteth in judgment patiently, and giveth sentence for crime, capital and civil. He is every man's heir when he dieth, which maketh him rich and the country so ill builded [so want-

ing in union]. The great men about him are not born noble, but favourites raised [favourites who owe their position to the emperor's favour]."

Akbar's general rule in the levy of the land revenue was, that the farmer should have enough to live on and support his family till the next crop was reaped, and for seed for the next crop. Land revenue.

All that was over and above this amount, was to be taken as land revenue. This was generally taken as a third of the net produce, converted into money on the basis of the average price for each crop for nineteen years.

Akbar's chief adviser in financial matters was the famous Hindu general and statesman, Todar Mall, of whom Abul Fazl writes: "Careful to Todar Mall. keep himself from selfish ambition, he devoted himself to the service of the state, and earned an everlasting fame". Todar Mall was responsible for the famous settlement of the land revenue for the whole Moghal empire in 1582.

Akbar was at first a devout Mahommedan. Latterly, after coming in contact with people of various creeds, he formed a religion of his own, the Tauhid-i-Illahi, or Divine Faith. This was a Akbar's religion. mixture of what he thought to be the best points of all the religions with which he came in contact. He used to have constant religious discussions in the Diwan-i-khas, or Hall of Private Audience, sometimes called the Ibadat Kana, at Fatehpur Sikri, in which the three Jesuit missionaries at his Court may have taken part. One of these, Acquaviva, is specially mentioned by Abul Fazl under the name of "Padre Radalf". He was enabled to do this after the Maulavis had been induced to declare his authority as a just prince (imam-i-adil) higher than



that of the Mujtahids, or Doctors of the Faith, and that, when the Mujtahids differed, his decisions were binding upon all the Mahommedans of India.

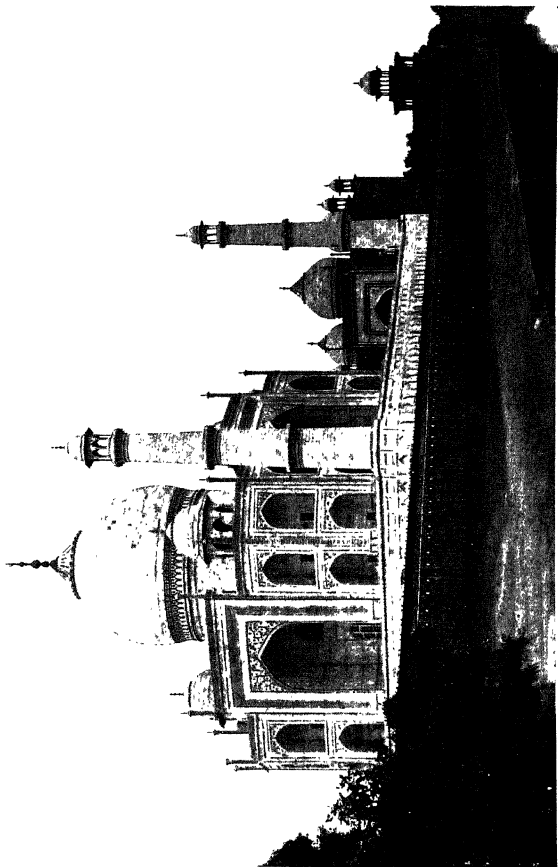
Akbar adopted a policy of religious toleration. He remitted the Jiziya, or poll-tax on all non-Mahommedans,

and the tax on Hindu pilgrimages. Akbar's religious toleration and the reasons for it. When remitting the Jiziya, Akbar said he thought that "although the tax fell

upon a vain religion, yet as all modes of worship were designed for a great being, it was wrong to throw an obstacle in the way of the devout, and to cut them off from their mode of intercourse with their Maker". Out of 415 Mansabdars (or officers classified according to the number of men they nominally commanded) 51 were Hindus. He opened other high offices of State to the Hindus, and by his own example encouraged inter-marriages between them and Mahommedans. He seems to have recognized that the Moghal empire needed the support of the Hindus, and to have tried to secure that support by religious toleration and by admission of Hindus to high office. His inclination towards Hinduism appears in his giving up the practice of eating beef and onions, his encouragement of the use of wine and of the shaving of the beard among his courtiers, his prohibition of the slaughter of cows, and his wearing a "tilak" on his forehead.

The Memoirs of his son Jahangir thus describe Akbar's personal appearance. "He was of middle

Jahangir's description of Akbar. stature but inclining to be tall; his complexion was wheaten or nut coloured, rather dark than fair; his eyes and eyebrows dark, the latter running across into each other; with a hand-



The Taj-Mahal, Agra: built by the Emperor Shah Jahan

some person, he had a lion's strength, which was indicated by the breadth of his chest, and the length of his arms and hands. On the left side of his nose there was a fleshy wart, considered by the people at that time very beautiful and a sign of riches and prosperity. His voice was loud and his speech elegant and pleasing. His manners and habits were different from those of other people, and his visage was full of godly dignity."

## CHAPTER IV: SECTION III

### Akbar's Successors

Almost the first act of Jahangir, on succeeding to his father's throne in 1605, was to endeavour to secure the divorce of the beautiful Mihr-un-Nissa by her husband, Sher Afghan. On hearing that his son was smitten by Mihr-un-Nissa's charms, Akbar caused her to be married to Sher Afghan, and gave him a Jaghir in Burdwan. Sher Afghan murdered Ibrahim Khan, the Subahdar of Bengal, who communicated to him the Emperor Jahangir's wishes that he should divorce his wife. Sher Afghan was put to death in consequence in 1607, and two years later the emperor married Mihr-un-Nissa, and gave her the title of Nur Jahan. She became supreme at Court; her father, Mirza Ghias, became Grand Vizier, and her brother, Asaf Khan, enjoyed great influence. Mirza Ghias received the title of Itimad-ud-daula, and his tomb is one of the most beautiful architectural remains at Agra.

In 1608 Captain Hawkins visited Agra with a letter from James the First to Jahangir, and has left us an account of the wine-drinking parties in the great Moghal's "Ghosulkhana". In 1615 James the First sent a formal envoy, Sir Thomas Roe, to the Court of Jahangir. Roe, speaking of the emperor, says: "He is of so good disposition that he suffers all men to govern him, which is worse than governing ill".

English envoys  
at the Court  
of Agra.

Very early in his reign he showed a decided preference for the full strictness of the Mahommedan religion by restoring the Mahommedans' confession of faith to the place upon the coins from which it had been left out by Akbar. He thus abandoned the tolerant attitude of his father, who saw good in all religions.

Character of  
his reign.

Nur Jahan's daughter by Sher Afghan was married to Shahryar, Jahangir's youngest son. Nur Jahan's intrigues to procure the succession for Shahryar drove Prince Khuram, afterwards Shah Jahan, into rebellion. Mahabat Khan put down the rebellion, but he roused Nur Jahan's jealousy, and was summoned to answer the charges against him. In self-defence he made himself master of the emperor's person, and Nur Jahan joined him in captivity. After a time she was able to release both herself and her husband, and Mahabat Khan fled to the Deccan.

Principal events  
of the reign.

Jahangir gained some reputation by the submission of Amar Singh, the Rajput raja of Udaipur, who had hitherto refused to acknowledge the supremacy of the Moghals; and also from the successful war which his son Prince Khuram waged with Ahmadnagar.

With the help of Asaf Khan, father of his wife, Mumtaz Mahal, Shah Jahan overthrew the plots in favour of his brother Shahryar, and became **Shah Jahan**. king in 1627. In his reign the prosperity of the country under the Moghal emperors was at its height, owing largely to the king's skilful management of affairs.

In 1631 the Portuguese were driven from Hughli, which was handed over to the English in 1640. The English were in favour with the emperor on account of the skill with which an English surgeon, Gabriel Broughton, who had been brought from Surat, cured Shah Jahan's daughter Jahanara of burns. He asked, and got as his reward, permission for the English to trade in Bengal. A main reason of Shah Jahan's dislike of the Portuguese was, that when, as Prince Khuram, he had risen against his father, and had asked the Portuguese for cannon, he was refused by **Religious intolerance**. the governor of Hughli, Michael Rodriguez. Shah Jahan demolished the Roman Catholic churches built by Jesuits at Lahore and Agra.

Under Shah Jahan, the conquest of Ahmadnagar was completed in 1637, but Kandahar was **Events of Shah Jahan's reign**. lost to the Moghal empire. It had been conquered by the Persians under Shah Abbas in 1622, but was betrayed to the Moghals by its **Conquest of Ahmadnagar**. Governor Ali Mardan Khan in 1637, and was recaptured by the Persians in 1648. In 1647 Aurangzeb was compelled to withdraw from **Loss of Kandahar**. Balkh and Badakshan, and in 1649 and in 1652 he tried, but without success, to recover Kandahar.

In 1638 Mukut Rai, who held Chittagong for the Raja of Arakan, surrendered it to Islam Khan Mahadi, Subahdar of Bengal. Acquisition of Chittagong.

Shah Jahan had four sons: Dara Shukoh, meaning "equal to Darius in splendour", who remained with his father; Shuja, who was Viceroy of Bengal; Aurangzeb, Viceroy of the Deccan; and Shah Jahan's family.

Murad Baksh, Viceroy of Gujrat. He had also two daughters, Jahanara, a close adherent of Dara Shukoh, and Roshanara, who leaned to the cause of Aurangzeb.

In 1657 Shah Jahan became ill, and each of his sons made up his mind, in the event of his father's death, to fight for the throne. In Bernier's pithy phrase, "there was no choice between a kingdom or death". It was either Takt or Takta, the throne or the bier. Death was almost equally sure to be the result of letting things alone. As Shah Jahan had put to death all the members of the family of Jahangir, so it was probable that the successful claimant to the throne of Shah Jahan, would slay or imprison all, who were in any way thought to have a claim to the throne. Fratricidal strife of Shah Jahan's sons.

Shuja's army from Bengal was defeated by Dara's son, Sulaiman Shukoh, and Raja Jai Singh of Jaipur, near Benares, in December, 1657. Aurangzeb put forward no claim to the throne, but joined forces with Murad. The two brothers defeated Jaswant Singh of Jodhpur at Dharmatpur, in the territory of Ujjain, April, 1658, and, advancing on Agra, defeated Dara at Samgarh, 30th May, 1658. They then seized the person of Shah Jahan and kept him close prisoner in the fort of Agra, where he died in 1668, at the age of seventy-four. Death of Shah Jahan.

Aurangzeb made a vain attempt to win over his father, who was deeply attached to Dara Shukoh, and, being unsuccessful in this, proclaimed himself emperor, July, 1658. He formally ascended the throne, 26th May, 1659.

Whilst in pursuit of Dara, Aurangzeb invited Murad Baksh to dinner, made him drunk, and then sent him, a prisoner, to the Salimgarh fort at Delhi, on the plea that as a drunkard he was unfit to reign. He next turned to attack Shuja, and totally defeated him at Khajua, in the Allahabad district. Shuja fled to Arakan, and met an unknown fate there, 1660. Dara was defeated at Ajmere, fled to Kandahar, was betrayed to Aurangzeb by a Pathan chief, and was charged with apostasy from the Mahommedan religion on account of his sympathy with Sufi mysticism, and was executed 5th September, 1659. His son Sulaiman Shukoh was surrendered to Aurangzeb by the Raja of Srinagar. Aurangzeb's brother Murad, and his brother Dara's sons, Sulaiman and Sipahar Shukoh, were all first shut up in the fort at Gwalior, and later were put to death, either by poison or by the executioner.

In 1681 Aurangzeb left Delhi for the Deccan, and never returned to his capital. Aurangzeb conquered the surviving Mahommedan kingdoms of the Deccan (Bijapur in 1686, and Golconda in 1687), though it might have been wiser to have left these kingdoms independent, to balance the Maratha power in the Deccan. He appears to have conquered them, not so much to extend the boundaries of the empire, as to convert the inhabitants to the Sunni form of the Mahommedan religion. The kingdom of Bijapur and Golconda also paid blackmail

Fate of  
Aurangzeb's  
brothers.

Annexation  
of Bijapur and  
Golconda.

in the shape of Chauth, or an assignment of a fourth part of their revenues to the Marathas, and Aurangzeb may have wished to cut off this source of revenue from the Marathas.

## CHAPTER IV: SECTION IV

### The Marathas—Sivajee

Sivajee, the founder of the Maratha dominion, was born in 1627. His grandfather was Madhoji Bhonsla, commander of 5000 horse, and the governor of the district of Chakan and of the fort of Shivner, Sivajee. in the service of the Ahmadnagar state. His father, Shahji Bhonsla, married Jijabai, the daughter of the Deshmukh of Sindkheir, and helped Malik Ambar in the maintenance of the independence of Ahmadnagar.

Sivajee seized the hill forts of Torna, Singhgarh, Supa, and Purandhar, and built a new fort at Rajgarh, 1646-7. These forts lay mostly in the Western Ghats and in the Konkan, the tract between the Western Ghats and the Indian Ocean. Most of the country in which they were situated belonged to the kingdom of Bijapur. The king of Bijapur seized Shahji Bhonsla, and threatened him with death unless Sivajee surrendered. Sivajee then appealed to Shah Jahan, and was appointed commander of 5000 horse, and received an order for his father's release.

By 1659 Sivajee had conquered all the country south of Poona as far as the Kistna river. He also gained a



treacherous victory over the Bijapur army under Afzal Khan, whom he murdered at an interview. In 1663 Aurangzeb sent Shaista Khan against Sivajee. Shaista Khan was surprised by Sivajee in Poona, and barely escaped with his life to the hill fort of Pertabgarh. Jaswant Singh of Jodhpur and Aurangzeb's son Muazzim were next sent, but they could effect nothing.

In 1663 Sivajee besieged Surat, but was repulsed by the English under Sir George Oxenden, the president of the East India Company's factory there; in this year he took the title of Raja, and began to coin money. Aurangzeb then dispatched against him Jai Singh of Jaipur and Delir Khan; these generals forced Sivajee to conclude the Treaty of Purandhar, by which

**Treaty of Purandhar.** (1) Sivajee was to surrender twenty of his forts, and to retain twelve as a Jaghir. (2) Sivajee's son, Sambhaji, was to be made a commander of 5000 horse in the Moghal army. (3) Sivajee was to be allowed to levy chauth, a fourth of the revenues, and sirdesmukhi, a further ten per cent in certain districts of Bijapur. This was the beginning of the Maratha claim to levy chauth throughout the whole Moghal empire.

In 1666 Sivajee went to Delhi, but was badly treated by Aurangzeb and escaped. He was ever afterwards a bitter foe of the Moghals. Jaswant Singh and Prince Muazzim took the field against him but without success.

In 1674 Sivajee crowned himself as an independent king, and had extended his dominions as far as the river Tungabhadra when he died in 1680. At the time of his death his kingdom embraced an area 400 miles long and 120 miles broad. It stretched from the Satpura Hills on the north to a line drawn eastward from Goa

on the south, and from the Indian Ocean on the west to the Waingunga river on the east.

The Mawallees of the mountain valleys round Poona, and the Hetkaris of the Konkan formed the "Pagah" infantry regiments of Sivajee's army. The cavalry were chiefly enlisted from the Sivajee's army. plain country overrun by the Marathas, and were of two sorts—Bargis, whose horses were supplied by the State, and Zilladars, who rode their own horses. In hardiness and speed of movement these horsemen were not to be surpassed. Their method of warfare has been thus described: "They would disperse in all directions in the presence of a superior army and observe it from a neighbouring hill or wood, ready to cut off solitary horsemen or surprise small parties in ambush. If the pursuers gave up the useless chase, in a moment they were upon them, hanging on their flanks and dispatching stragglers. To fight such a people was to do battle with the air or strike blows upon water." The luxurious Moghals were utterly unable to cope with such a hardy and mobile foe.

Sivajee owed his success to his having put himself at the head of an anti-Mahommedan movement, which was not only political, but religious, social, and literary. His policy was "to unite all who were Marathas, and to propagate the Dharma of Maharashtra". He united the Marathas by inspiring his brother jaghirdars with a common sense of patriotism, and coercing those who refused to follow him. The common people flocked to his standard for love of plunder, and because he freed them from the exactions of the farmer of the taxes. The Dharma of Maharashtra was Vaishnavism, which relaxed the strictness of caste distinctions, and allowed

other castes besides the Brahmans to have some claim to holiness. All who order their lives rightly are considered by Vaishnavists equal before God. The prophets of Vaishnavism, such as Tukaram and Ram Das, wrote in Marathi and not Sanskrit, and reaped their reward in appealing to a much larger circle. The principle of mutual tolerance inspired the people to stand shoulder to shoulder against a foreign foe. Sivajee received the enthusiastic support of the Brahmans, as he was a deeply religious man, who believed himself directly inspired by the goddess Bhawani. He gave grants (*dakshina*) to the Brahmans, and chose a large number of his secular officers from their ranks.

Elphinstone's sketch of the character of a typical Mahratta applies to Sivajee. "They are small, sturdy men, well made, though not handsome. They are all active, laborious, hardy, and persevering. If they have none of the pride and dignity of a Rajput, they have none of their indolence or want of worldly wisdom. A Rajput warrior, so long as he does not dishonour his race, seems almost indifferent to the result of any contest he is engaged in. A Maratha thinks of nothing but the result, and cares little for the means if he can obtain his object. For this purpose he will strain his wits, renounce his pleasure, and hazard his person; but he has not a conception of sacrificing his life or even his interest for a point of honour." Sivajee was a skilful general and an able statesman. No one but a born leader of men could have gained the same power and influence, starting from such a humble position; but the greatness of his success must not blind us to the treachery and unscrupulousness with which he gained it.

## CHAPTER IV: SECTION V

## The Emperor Aurangzeb

One of the few successes gained by Aurangzeb over the Marathas in his long campaign, 1681-1707, was the capture and execution of Shambhaji, Sivajee's son, in 1689. Sivajee II, nicknamed Sahu.

Sahu, the second son of Shambhaji, was also in the hands of the Moghals. Azim Shah, son of Aurangzeb, released him, and he assumed the title of king of the Marathas, and exercised nominal power at Satara; but he left everything in the hands of his Peshwa, Balaji Biswanath, the Mukhya or chief of the Maratha Council of Eight Pradhans or ministers. The power of the Peshwas was first legally constituted in 1749, when the Raja of Satara, Sivajee II, gave the Peshwa Balaji Baji Rao the right to govern the whole

**The Peshwas.**

Mahratta empire. The Peshwa was recognized as the head of the Maratha confederacy, and removed his capital to Poona. Other Mahratta principalities were founded by Pilajee Gaekwar, to whom Baji Rao made over the collection of chauth in Gujrat in 1738, and Raghoji Bhonsla in Berar and the Central Provinces, the ancestor of the Bhonsla rajas of Nagpur. The Maratha dynasties of Gwalior and Indore were established by Ranaji Sindhia and Mulhar Rao Holkar, who were generals of the second Peshwa, Baji Rao, 1720-40.

The Marathas laid waste the country in the rear of Aurangzeb's army and invaded Malwa and Gujrat. Aurangzeb was at last forced to retreat, and died at Ahmadnagar after a fruitless cam-

**Death of Aurangzeb.**



The Emperor Aurangzeb

*From an authentic portrait in the British Museum*

paign of twenty years, 4th March, 1707. He was a zealous and orthodox Mahommedan of the Sunni type. His religious convictions governed alike his public policy and his private conduct. His brother Dara characterized him as "namazi", or a man of prayer, and he covered his ambition with this cloak of religion. After attaining the throne he must have known that the only hope for the preservation of the empire lay in compromise and tolerance, but of his own choice he intensified the policy of religious intolerance which his father and grandfather had tentatively set on foot, and became a champion of the most extravagant claims and doctrines of Islam. He opposed his own brothers, partly no doubt for his own security, but partly because they were renegades from what he held to be the true Mahommedan religion. Dara was a Sufi mystic with supposed leanings to Christianity, and Shuja was a Shia. In spite of his zeal for religion, Aurangzeb was treacherous and a hypocrite. In his mind, the advancement of the Sunni form of the Mahommedan religion, which he set before himself as the end of his policy, seems to have justified the means. He was an austere man, but simple and temperate in his manner of living. He had no taste for painting or music, and is said to have instructed his followers to bury the genius of music deep, when they told him she was dead of grief for the loss of his patronage. He never drank wine, and disliked all luxury. He was appropriately called "the Puritan emperor".

As he treated others so he expected to be treated himself, and would trust no one, least of all his own sons. He wrote to his son Muazzam: "The art of

reigning is so delicate that a king's jealousy should be awakened by his very shadow. Be wise, or a fate similar to that of your brother [Sultan Mahmud, imprisoned for life in Gwalior] awaits you."

Aurangzeb's death-bed letter to his son is full of unutterable pathos: "I am grown very old and weak.

**Aurangzeb's death-bed letter to his son.** Many were around me when I was born; but now I am going alone. I know not why I am, or wherefore I came into the

world. I have not done good for the country or its people. God has been in my heart; yet my darkened eyes have not recognized his light. There is no hope for one in the future. The fever is gone, but there is nothing left of me but skin and dried flesh. The army is confounded and without heart or help, even as I am. Nothing brought I into this world, but I carry out of it the heavy burden of my sins. Though my trust is in the mercy and goodness of God, I deplore my sins. Come what will, I have launched my bark upon the waters. Farewell. Farewell. Farewell."

## CHAPTER IV: SECTION VI

### Bengal under the Moghals

Aurangzeb made Mir Jumla, who had deserted the cause of Golconda to join the Moghals, Subahdar of Bengal in 1658. Mir Jumla, who had helped to defeat Shuja at Khajua, and afterwards at Tandah, succeeded him as Subahdar of Bengal, and invaded Cooch Behar and Assam. He

penetrated as far as Ghurgaon, the capital of the Ahom kingdom of Assam, on the Dika river, to the south-east of Sibsagar, but had to retreat owing to the approach of the rainy season. He died at Khizarpur, in Cooch Behar, on his way back to Dacca, 1663.

Shāista Khan, brother of Mumtaz Mahal and uncle of Aurangzeb, succeeded Mir Jumla, and remained Subahdar till 1689, with the exception of two years, 1677-79. The chief events of his government were his expulsion of the Portuguese pirates from the island of Sundip, in the estuary of the Meghna river, and his quarrel with the English which caused them temporarily to leave Bengal. In 1698, Azim-us-Shan, son of Aurangzeb, and Subahdar of Bengal, allowed the English to occupy the villages of Sutanuti, Govindpur, and Kalighat, an area of  $1\frac{1}{2}$  square miles, occupying the present site of Calcutta, in perpetuity, on payment of an annual rent of 1200 rupees.

Murshid Kuli Khan was the next important Subahdar. He enjoyed high office either as Dewan or Subahdar, 1701-26. He transferred the capital of Bengal from Dacca to Murshidabad, which was called by his name, and he succeeded in postponing the execution of Farukh Siyar's firman, by which the English obtained an imperial grant of the thirty-eight towns nearest Calcutta, during his lifetime.

Murshid Kuli Khan, on his death in 1726, was succeeded as Subahdar by his son-in-law, Shuja-ud-din Khan. On Shuja-ud-din Khan's death, his son Sarfaraz Khan and Ali Vardi Khan disputed over the succession to the government. Ali Vardi Khan prevailed, and held the Subahdarship 1741-56.



Shuja-ud-din was the last Subahdar of Bengal nominated by the emperor. Ali Vardi Khan was recognized by Mahommed Shah, the Great Moghal, but he was the first Subahdar to discontinue sending revenue to Delhi. Ali Vardi Khan's Subahdarship was called the "hengahama", or period of the tyranny in Bengal. The "Bargis". of "the Bargis" or Maratha horsemen, who rode horses supplied by the State. Raghoji Bhonsla, the Maratha raja of Nagpur, constantly invaded Bengal, but was opposed by Baji Rao the Peshwa, who obtained the grant of the province of Malwa from Mahommed Shah, as a reward for opposing Raghoji. When Baji Rao's opposition was withdrawn, Raghoji Bhonsla conquered Orissa from Ali Vardi Khan, and made him pay twelve lacs of rupees as chauth of Bengal 1752. It was about this time that the English in Calcutta constructed the Maratha ditch, along the line of Upper Circular Road, to protect themselves against Maratha incursions.



Arms of the East India Company (about 1600-1650)

## BOOK II

### CHAPTER I: SECTION I

#### India before the Fifteenth Century—Condition of India in the Hindu and Mahomedan Periods

The differences in the condition of India during the Hindu and Mahomedan periods largely depended upon the Mahomedan and Hindu religions. **Mahomedanism** is an actively proselytizing religion. Mahomedan kings made war upon Hindus or aboriginal tribes with the cry of "Islam or death". Hindus preferred to trust to the power of their religion to unite in itself the most incongruous elements. There was therefore no war of religion in the Hindu period.

Had it been left to itself, Brahmanism might possibly have evolved "a national church, and a unity of political and religious ideas". The irruption of the Mahomedan invaders from Central Asia destroyed all chance of this. The invaders were not united among themselves; the Moghals were Sunnis, the founders of the Deccan kingdoms Shiahs.

The mountains and deserts of the country acted as breakwaters against the first flood-tides of Mahomedanism, and against these they gradually spent their force. The Mahomedan supremacy was indeed, at last, established by fresh inroads of invaders from Central Asia, but Mahomedanism could not crush Hinduism out of existence, as it had crushed Zoroastrianism in Persia. The Mahomedans disorganized Hinduism, without being able to erect in its place any strong religious organization of their own. India was thus debarred from that impulse towards nationality which springs from community of religion. The disintegrating influence of caste prevented the formation of very extensive kingdoms in the earliest Hindu period. It needed the acceptance of the Buddhist doctrine of the essential equality of all men before God to prepare the way for the acknowledgment of Asoka's empire in India, and no Hindu before or after him ever exercised so wide a sway. All Mahomedans are essentially equal from the point of view of religion, and there is no obstacle to the development of large empires such as a caste system would furnish. The Mahomedans were less priest-ridden than the Hindus; as the Ulama, or wise men, the class which corresponded to the Brahmans, were much less powerful than they. The rule of the Hindu sovereign was less despotic than that of the Mahomedan. The Rajput Rana was first among equals at the head of his thakurs, and the Hindu nobility had generally their own estates and wealth; and were not creatures of the Crown like the Mahomedan Amirs.

The civilization of the Hindus was of a higher type. Religious fanaticism made the Mahomedans superior

in war, but in the arts of peace they were surpassed by the Hindus. As poets, dramatists, or philosophers an impartial reader will prefer the Hindu writers; it is only as historians that the Mahommedans more than hold their own.

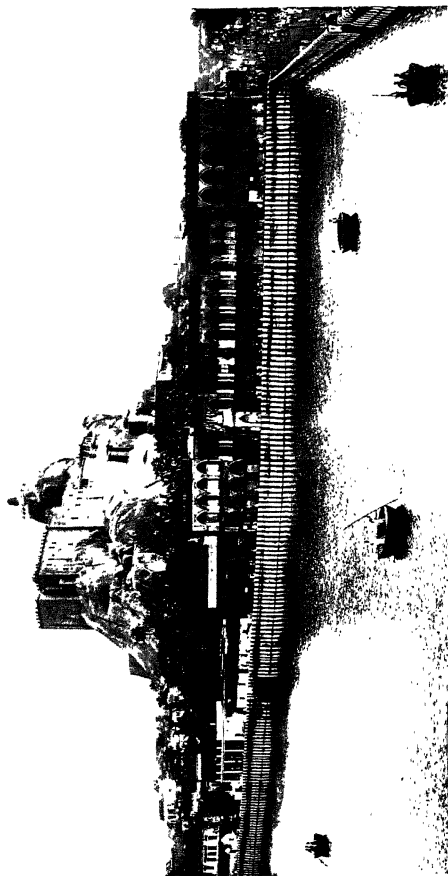
Hindu and  
Mahommedan  
civilizations.

These differences affected only the upper classes. The mass of the people did not care whether they lived under a Hindu or under a Mahommedan sovereign. To them the tax collector was the most important official, and they only asked to be left alone and not taxed out of existence. The Moghal emperors were despots; the land throughout the whole empire was considered his property; he could exalt or degrade a subject at pleasure; and at the death of a man of high rank all his property reverted to the emperor. Bernier thus describes his position: "The great Moghal is a foreigner in Hindustan; consequently he finds himself in a hostile country or nearly so, containing hundreds of Gentiles (Hindus) to one Moghal or even one Mahommedan. The court does not now consist, as originally, of real Moghals, but is a medley of Usbegs, Persians, Arabs, or Turks, or descendants from all these peoples. It must not be imagined that the Omrahs or Lords of the Moghal's court are members of ancient families as our nobility in France. They mostly consist of adventurers from different nations, who entice one another to the court, some having been originally slaves. The Moghal raises them to dignity or degrades them to obscurity, according to his own pleasure and caprice." Sir John Shore draws this picture of the nature of the Moghal government: "The Moghal government, in its best times and under the wisest princes, was a govern-

*ment of discretion.* The safety of the people, the security of their property, and the prosperity of the country, depended upon the personal character of the monarch. By this standard, his delegates regulated their own demeanour; in proportion as he was wise, just, vigilant, and humane, the provincial viceroys discharged their respective trusts with zeal and fidelity, and as they possessed or wanted the recited qualifications, the inferior agents conducted themselves with more or less diligence and honesty. A weak monarch and a corrupt minister encouraged every kind of disorder, for there was no law paramount to the sovereign's will. The peasantry suffered every oppression." Tavernier says: "You may see in India whole provinces like deserts, from which the peasants have fled on account of the oppression of the governors. Under cover of the fact that they are themselves Mahommedans, they persecute the poor idolater to the utmost, and if any of the latter become Mahommedans, it is not to work any more; they become soldiers or Fakirs."

Nicolai Manucci corroborates this: "In no part of Aurangzeb's dominions was there any justice, no one thought of anything but how to plunder, the revenue was collected by violence, and no remissions were allowed for loss of crops. In these days every one's thought is to steal, and whatever happens it rarely reaches the ears of the king, the orders coming from whom the ministers do not obey."

Arbitrary enhancements of revenue and illegal cesses were constantly levied. Under such a condition of things it is not to be wondered at that the peasantry welcomed any change.



C 863

The Rock of Trichinopoly

## CHAPTER I: SECTION II

## Europe and India — Cape Route — Earliest European Settlements—The Portuguese, the Dutch, the French, the English—East India Company

The first European to arrive in India by sea was the Venetian Marco Polo, who left Venice on his travels in 1271. He came to India with the embassy from Kublai Khan, the Mongol emperor of China, which was charged to convey a bride chosen among the Mongols, to marry a Persian Khan, who was related to Kublai Khan.

Other Europeans who visited India in the fifteenth and early part of the sixteenth century, and the dates of their visits, were: Nicolo de Conti, 1419-44; Athanasius Nikitin, a Russian, 1468-74; Ludovico di Varthema, an Italian from Bologna, 1504-7; and Duarte Barbosa, a Portuguese who visited Vijayanagar between 1504 and 1514.

The chief articles of trade between India and Europe were spices, indigo, cotton, muslin, silk, opium, and, after gunpowder was invented, saltpetre; and India took from Europe in return woollen cloth, silver, copper, quicksilver, iron, and steel goods.

The chief traders from India were Arab merchants, and the chief trading routes were up the Red Sea and across Egypt, or through Syria and Asia Minor and Trebizond, by way of Basra and the Persian Gulf. A third route was across Central Asia by camels from the

Indus to the Oxus, and thence to the Caspian and Black Seas. In 1453 the Turks took Constantinople, and sixty years afterwards Sultan Selim I conquered Egypt, 1516-17, and became master of Western Asia.

The trade routes between Europe and India were thus closed, and it became essential to discover a sea route to India. This was done by the Portuguese Cape route  
to India. Vasco da Gama, who started from Lisbon on the 8th July, 1497. He sailed round the Cape of Good Hope, and discovered the coast of Natal on Christmas Day, 1497. He sailed up the east coast of Africa, and arrived at Mozambique, March, 1498. He crossed the Indian Ocean from Melinde, 200 miles north of Zanzibar, which he left on the 6th of August. In twenty days he sighted Mount Dely, near Cannanore, and arrived at Calicut about the end of August.

He entered into trading relations with the Zamorin of Calicut, and arrived at Lisbon on the 18th of September, 1499, bringing a rich cargo of spices and precious stones. The Portuguese built strong forts to protect their trade at Calicut, Cochin, and Cannanore, and in 1503 their King Manuel assumed the title of "Lord of the Conquest, Navigation, and Commerce of Ethiopia, Arabia, Persia, and India".

The second Viceroy of the King of Portugal in the East Indies, Alphonso de Albuquerque, placed the Portuguese power in the East on a firm Portuguese  
Viceroy. foundation by occupying Goa, which belonged to Bijapur, 1510, and Diu, an island off the coast of Kathiawar, which belonged to the Mahommedan kingdom of Gujrat, in 1535. The Portuguese obtained the cession of the province of Bassein, containing Bom-



bay, from Bahadur Shah, Sultan of Gujrat, 1535. They struck a heavy blow at the commerce of the Arab traders by fortifying Socotra, an island which commands the Red Sea; Ormuz, an island at the entrance of the Persian Gulf, and Malacca, in the Malay Peninsula, the place where the Arabs used to barter the goods of the West for the silks of China and Japan.

The Dutch East India Company was formed in 1602, and during the first half of the seventeenth century rapidly despoiled the Portuguese of their colonies and trade in the East. Portugal from 1580 to 1640 was merely a dependency of Spain, of which also Holland was looked on as a revolted province. The Dutch founded Batavia, the capital city of their Empire, in 1619; and after the massacre of the English traders at Amboyna, 1623, they became the most powerful European nation in the Far East. They still further strengthened their position by expelling the Portuguese from Malacca, 1640. In 1658 they drove them from Jaffnapatam, and from all the plain country of Ceylon; in 1662 Cranganore (Kodungalur) and Cochin, in 1663 Cannanore, and in 1669 St. Thomé and Macassar fell into their hands.

In 1622 the English, in conjunction with Shah Abbas, the Shah of Persia, expelled the Portuguese from Ormuz, and were permitted as a reward to open a trading factory of their own at Gombroon (Bander Abbas) on the Persian Gulf. In 1662 the Portuguese ceded to the English the island of Bombay as part of the dowry of Catharine of Braganza, wife of Charles II, but possession was not given till February, 1665. The Portuguese power in the East declined, in comparison with that of

the Dutch and the English. The attempts of the Portuguese to spread their own religion among the natives under their sway prevented the natives from settling in their territories in any numbers. The subjection of Portugal to the sway of Philip II of Spain exposed the Portuguese to the hostility of the Dutch and the English. The Inquisition (a tribunal set on foot in the thirteenth century for suppressing heresy and punishing heretics to the Roman Catholic religion) was established at Goa, and it tried to forcibly convert the natives of the country by persecution. Priests and monks, who did no work, formed a large portion of the population, and religious intolerance was rampant. The Portuguese themselves degenerated under the influence of the climate and luxury of the East, and the population of the mother country was insufficient to allow of the constant drain of its manhood to the Portuguese Empire in the East and their colony of Brazil. Vijayanagar, the Hindu Empire in the south of India, fell before the league of Mahommedan sultans of the Deccan in 1565, and thus deprived the Portuguese of their principal market in India. From the combined effect of all these causes, the Portuguese trade and influence in the East gradually became a thing of the past.

The chief settlements of the Dutch on the mainland of India were Sadras, on the Coromandel coast, occupied 1647; Chinsurah, in Bengal, occupied 1648; and Negapatam, also on the Coromandel coast, and conquered from the Portuguese 1649. Chinsurah was held by the Dutch down to 1828, when it was exchanged for the British settlement at Bencoolen, in Sumatra. The chief object of the Dutch was the

Decline of  
Portuguese  
power.

Dutch  
settlements.

monopoly of the spice trade, and for this their attention was concentrated on the extension of their power in Southern India and the Malay Archipelago.

The first Englishman actually to arrive in India was Thomas Stevens, who became rector of the Jesuit

College at Salsette in 1579. In 1585  
**The first Englishman to visit India.** John Newberry, Ralph Fitch, and William Leedes penetrated overland to Ormuz, and

thence by sea to Goa; and then they made their way overland to Akbar's court at Fatehpur Sikri, taking with them a letter from Queen Elizabeth to Akbar. Fitch

returned to England by sea from Bengal,  
**English East India Company.** and took part in founding the East India Company. The Dutch raised the price of

pepper from 3s. to 6s. and 8s. per pound to the English, who, thinking the charges excessive, then determined to undertake the trade for themselves. The East India Company was formed in 1599, and its first charter was dated 31st December, 1600. The English first sought to gain a share in the spice trade with the islands of the Malay Archipelago; and so they built their first factories at Bantam in Java, and Acheen in Sumatra. After the massacre of Amboyna, 1623, the English gave up for the time being the trade with the Malay Archipelago, and devoted themselves to trade with India, in which their chief rivals were the Portuguese.

John Midnall, or Mildenhall, was sent to Akbar's court in 1600 by Queen Elizabeth, and William Hawkins

visited Jahangir's court at Agra in 1608. Both  
**English envoys in India.** were sent to ask for favourable conditions of trade. Hawkins obtained permission for the East India Company to build their first factory in India

at Surat. James the First sent Sir Thomas Roe as envoy to Jahangir in 1615. He remained in India for three years, and by his efforts the English were allowed to establish factories in Moghal territories at Surat, Goga, Cambay, Burhanpur, Ajmere, Agra, and Lahore, on payment of an export duty of  $3\frac{1}{2}$  per cent on all shipments.

In 1629 Shah Jahan expelled the Portuguese from Hughli, and that town was occupied by the English in 1640. Then branch factories were established at Patna for saltpetre, at Dacca for muslins, and at Kasimbazar and Murshidabad for silks. The English also established factories

Portuguese  
expelled  
from Hughli.



Silver Coin (Rupee) of East India Company, 1675

at Masulipatam in 1628, at Pipli near Puri, on the Subarnareka, about sixteen miles from its mouth, in 1633, and at Balasore 1642.

The foundation of Madras, the oldest capital of a Presidency, dates from 1639, when the Company purchased the site from a local zemindar with the sanction of the raja of Chandragiri. In 1668 the Company acquired Bombay,<sup>1</sup> and the headquarters of the East India Company in India was transferred thither from Surat in 1687.

<sup>1</sup> By grant from Charles II, into whose possession it came as part of the dowry of his wife, Katharine of Braganza.

In 1687, after a fight with the Moghal authorities, the English abandoned Hughli and retired from Bengal on account of their quarrel with Shaista Khan the Subahdar. This quarrel was chiefly brought about by the exactions of Shaista Khan on the British trade.

Soon after this the Company engaged in conflict with the whole Moghal empire. Sir John Child attacked the Mahommedan pilgrim ships from Surat to Mecca, on the west coast; at the same time Nicholson and Heath, with a squadron of ships, made a disastrous attempt against Chittagong, which it was intended to seize and hold. The profit from the Company's trade with Bengal, however, was too great for the Moghal authorities to treat them with much severity.

In 1690 Job Charnock, who was then the Company's agent in Bengal, and his factors were allowed to return, and occupied the village of Sutanati, which was situated on the northern portion of the present site of Calcutta. Aurangzeb's firman to Ibrahim Khan, the Subahdar, instructed him to let the English trade freely, as in former times, in Bengal. After the rebellion of Sobha Sinha, zemindar of Chitla, who leagued himself with the Afghans against the raja of Burdwan, the English were permitted to build Fort William on the bank of the Hughli, which ran roughly parallel to the modern Clive Street. In 1698 the English were allowed to occupy the villages of Kalikatta (between Babu Ghat, or the Eden Gardens, and a point about 100 yards north of Clive Street), Govindpore (between Babu Ghat and Surman's Ghat or Tolly's nullah), and Sutanati (which lay between Jorabagan Ghat or

Nimtollah Ghat on the south to Chitpore on the north.

The site of Calcutta was excessively unhealthy, and the city was built at haphazard to suit the temporary exigencies of the moment. There was no system of town planning, and no attention was paid to drainage or sanitary arrangements of any kind.

On the Bombay side, Aurangzeb compelled the dismissal of Sir John Child, and then he issued a firman to the Governor of Surat that the Company should be readmitted to all their trading privileges, of which they had been temporarily deprived.

The French were the last great European Power to establish themselves in India. In 1674 they purchased Pondicherry from the Sultan of Bijapur, <sup>Settlement of</sup> and in 1688 they obtained Aurangzeb's <sup>the French.</sup> permission to occupy Chandernagore, on the Hughli. In 1715 they occupied Mauritius, which had been abandoned by the Dutch. In 1725 they acquired Mahè, on the Coromandel coast, and in 1739 they were given Karikal as a reward for lending troops to the raja of Tanjore.

French companies for trading with India were formed in 1604, 1611, 1615, and 1642 (the last by Cardinal Richelieu). The French Company of the Indies was formed by John Law in 1719, and lasted till 1796.

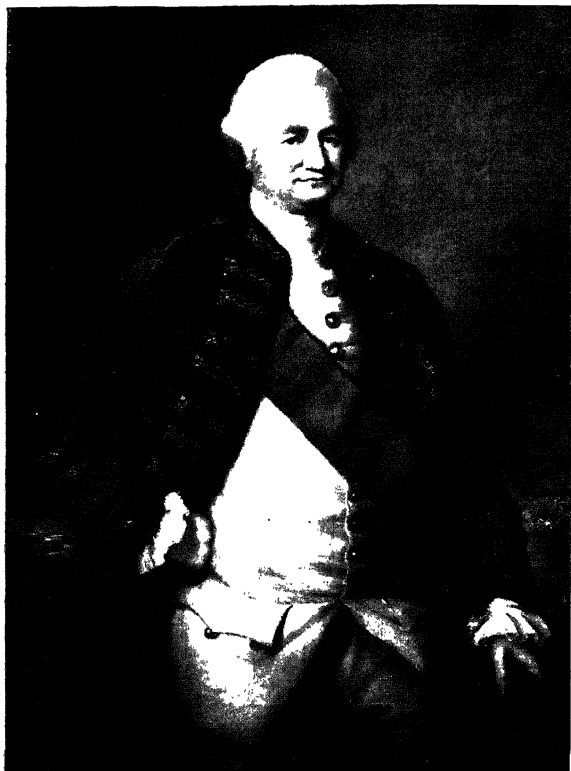
## CHAPTER I: SECTION III

The Struggle between the British and  
the French in India

The first Karnatic War, 1744-8, between Britain and France was the result of the War of the Austrian Succession in Europe. Joseph Francis Dupleix, Governor of Pondicherry and Director-General of the French possessions in India, placed Labourdonnais, governor of Mauritius, in command of the French forces, and he was able to capture Madras 1746.

Anwar-ud-din, Nawab of the Karnatic, besieged Madras, in which the French had placed a garrison; but the place was relieved, and the Nawab's army utterly defeated by the French, under Paradis, at St. Thomé. Of this battle, Malleson says that it "first proved the absolute and overwhelming superiority of the disciplined European soldier to his Asiatic rival". Pondicherry was afterwards besieged by a combined British and Dutch fleet, and Paradis was killed in a sortie, 1747. The war was brought to an end by the Peace of Aix-la-Chapelle, 1748, by which the French surrendered Madras to recover Cape Le Breton in North America.

Dupleix took advantage of disputed succession to interfere with the native powers, when any opportunity presented itself, and he maintained a body of native troops armed and disciplined in the European fashion, to strengthen his hands in case of interference.



Robert, Lord Clive (1725-1774)

*From the painting by N. Dance, R.A., in the  
National Portrait Gallery, London*



The second Karnatic War, 1749-54, was caused by the death of the first independent Nizam, Chin Kilich Khan Azaf Jah, in 1748. His second son, Nazir Jang, became Nizam, but the succession was disputed by his grandson, Muzaffar Jang, who was supported by the French. There was also at the same time a contest for the subordinate position of Nawab of the Karnatic between Chand Sahib, the French nominee, and Anwar-ud-din, and afterwards his son, Mahommed Ali, who relied on British aid. Nazir Jang was murdered at Gingee, and Muzaffar Jang became Nizam. He appointed Dupleix governor of his dominions south of river Kistna, and Chand Sahib, Nawab of the Karnatic, in subordination to Dupleix. In 1751 Chand Sahib and the French besieged Mahommed Ali in Trichinopoly.

To relieve the siege by creating a diversion, the British under Clive took Arcot, Chand Sahib's capital, in September, and defended it for seven weeks against Chand Sahib's army under his son Raza Sahib. When the besiegers retired, Clive pursued and defeated them at Arni.

When Muzaffar Jang was assassinated in 1751, the French placed his brother, Salabat Jang, on the throne. In 1752 Clive defeated the French at Kaveripak, and forced them to surrender at the Srirangam Pagoda on the Cauvery river, 13th June, 1752. In the meantime the imminent bankruptcy of the French East India Company necessitated the recall of Dupleix, and peace was made by his successor, Godeheu. Salabat Jang was recognized as Nizam, and Mahommed Ali as Nawab of the Karnatic.

With the outbreak of the Seven Years' War in Europe,

1756-63, the war in India was renewed. In 1757 Clive and Admiral Watson captured Chander- **Seven Years' War.**  
nagore. In December, 1758, the French

under Lally, son of an Irish refugee, besieged Madras, but had to raise the siege in February, 1759. In 1759 Colonel Forde expelled the French from the Northern Circars (the districts of Ganjam, Kistna, Guntur, Godaveri, and Vizagapatam), and they have remained in British hands ever since. In 1760 Colonel Eyre Coote defeated the French at Wandewash, and captured Pondicherry 1761.

The war was ended by the Peace of Paris, 1763, by which the French and the British agreed to acknowledge Salabat Jang as Nizam, and Mahommed Ali as Nawab of the Karnatic, and the British gave back to the French Chandernagore and Pondicherry.

In 1756, on the death of Ali Vardi Khan, Nawab of Bengal, his daughter's son, Mirza Mahommed, became Nawab, with the title of Siraj-ud-daula.

On his accession he quarrelled with the **Siraj-ud-daula.**  
British, and attacked Fort William in Calcutta on the 18th June, and on the 20th it surrendered. One hundred and forty-six British prisoners were confined for a night in a small room in old Fort William, in the stifling heat of the monsoon weather, and next morning one hundred and twenty-three were found dead. This is called the "Massacre of the Black Hole", but Manik Chand, governor of Hughli, to whose care the British prisoners had been committed, was more responsible for this outrage than the Nawab. Clive and Admiral Watson were put in charge of a British expedition from Madras to recover the British possession in Bengal. After capturing the fort at Budge-Budge, and after a skirmish with

the Nawab's forces there, 30th December, 1756, they recovered Calcutta 2nd January, 1757, and captured Hughli 10th January. The Nawab's forces were subsequently totally defeated in the neighbourhood of Calcutta 5th February, and the Nawab made peace 9th February, allowing the British freedom from all inland transit duties, and compensation for their losses.

Subsequently, when the Nawab began to intrigue with the French, a conspiracy was entered into between Plassey, Watts, representative of the British at June 23, 1757. Murshidabad, and certain bankers there, headed by Omichand (Amin Chand), to dethrone Siraj-ud-daula in favour of Mir Jafar, paymaster of the army, who had married Ali Vardi Khan's sister. War followed, and Siraj-ud-daula's army was defeated at Plassey in the Nadia district, 23rd June, 1757, and Siraj-ud-daula was put to death by Miran, son of Mir Jafar, 2nd July, 1757.

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## CHAPTER I: SECTION IV

### Grant of the Diwani—"Double Government" System

Clive returned to India a second time in 1765. He found "a presidency divided, a government without Treaty of nerves, a treasury without money, a service Allahabad. without subordination, discipline, or public spirit". His first act was to enter into the Treaty of Allahabad, 12th August, 1765, with the emperor Shah Alam. Kora and Allahabad were made over to Shah Alam, with twenty-six lacs of rupees per annum for the

support of his dignity. Shuja-ud-daula was restored to his position as Nawab of Oudh, which he lost after the battle of Buxar. In return for this, Shah Alam gave the British the Diwani, or right of collecting the revenue in Bengal, Behar, and Orissa, and made over to them the Northern Circars. It is to be noted that by Orissa only Midnapur was meant, as the rest of Orissa was in the hands of the Marathas.

The British assumed the responsibility for the military defence of the country and the collection of the revenue, and they gave the Nawab of Bengal fifty-six lacs of rupees to carry on the civil government and the administration of justice. <sup>Clive's settlement of affairs.</sup>

This was Clive's system of the "Double Government" of Bengal: a nominal maintenance of the government of the Nawabs, and the use of their authority to get rid of the opposition of other European nations, whilst the power of the purse and the sword was in the hands of the British. The country was badly governed under this system, as the British only cared for getting the revenue; they did not mind how much the country was oppressed in the levy of it, and they did not interfere in the internal administration of the country. Clive's tenure of power in Bengal was marked by other changes. He obtained from all servants of the East India Company a written contract not to accept presents from natives, or to engage in private trade. As a compensation he put aside the proceeds of the Salt Revenue to increase their pay. The Directors disallowed this arrangement, but had to increase the salaries of their servants to free them from the temptation to private trade. Clive left India for good in 1769.

## CHAPTER II: SECTION I

### The Governors-General

Warren Hastings became President of Bengal 13th April, 1772; he was Governor-General 1773-85. Hastings persuaded the Directors of the East India Company that they could no longer hold themselves under the shelter of the Nawab's authority. "You must establish your power, or you must hold it dependent on a superior, which I deem to be impossible." The Directors agreed in their dispatch of the 28th August, 1771, "to stand forth as Diwan, and to take upon themselves, by the agency of their own servants, the care and administration of the revenues". In pursuance of this policy, the Treasury, and with it the Capital, was transferred from Murshidabad to Calcutta. In 1773, Provincial Revenue Councils were established at Calcutta, Murshidabad, Burdwan, Dinajpur, Dacca, and Patna, to hear appeals in civil suits, to enquire into and supervise the methods of land tenure, and the collection of the land revenue. The country was divided into districts with a British Collector of Revenue in each, with Civil and Criminal Courts under the Collector in place of the former Faujdars and Dewans. In the Criminal Courts the Collector sat with Hindu and Mahommedan assessors, and in revenue matters his proceedings were revised by

a Committee of Revenue, instituted 1781, in place of the Revenue Councils.

The collection of the revenue in definite areas was farmed out to the highest bidder for a term of years, after statistics had been collected as to the value of the land. The Faujdari or Criminal Courts were temporarily restored in 1775, but in 1781 it was arranged that the Judges of the Civil Courts should arrest criminals, and send them to be tried by the Daroga, or officer in charge of the nearest police station. Two Courts of Appeal, the Sadr Diwani Adalat in civil cases, with the President and two members of Council as Judges, and the Sadr Nizamat Adalat, for criminal cases, in which natives sat as Judges, were located in Calcutta; and in 1780, to render the Sadr Diwani Adalat more easy of access, six provincial divisions were established, and their number was eventually increased to eighteen.

After the establishment of the Supreme Court under the Regulating Act, a bitter conflict of jurisdiction arose between it and the Company's Courts. To put an end to this conflict, Hastings placed the Company's Courts under the superintendence of Sir Elijah Impey, the Chief Justice, and the Regulations he drew up for their guidance were the first code of British Law in use in India.

Salt was made a monopoly of Government. It was to be manufactured by the Company, and sold at moderate rates fixed at the beginning of each year, or bought by the Company's agents at a fixed price, and sold at a fixed, but higher price to the wholesale dealers. The privilege of selling opium was let out to the highest bidder under contract for four years. The contractor was to manufacture the crude

Salt and  
opium  
revenue.

opium, which he bought from the poppy cultivators at a fixed price, and to supply the Government with as much opium as was required at a fixed price.

The British Government, after 1766, received from the East India Company a payment to the revenues of £400,000 a year. The Company had also to pay heavy customs and tea duties, and to make heavy loans to the British Government. On this account the Company was badly in want of money; but before the Ministry at home would allow the Company to borrow further funds in Britain, the Directors were forced to consent to the Regulating Act, 1773, which was the result of enquiries into the condition of the Company and into British affairs in India by two Parliamentary Committees. The Act vested the government of Bengal, Behar, and Orissa in a Governor-General (Hastings) and four Councillors (General Clavering, Colonel Monson, Philip Francis, and Barwell, who was already in the Company's service).

Bombay and Madras were made subordinate to the Governor-General, and a Supreme Court consisting of a Chief Justice (Sir Elijah Impey) and three other Judges was established in Calcutta. Clavering, Monson, and Francis voted together and in constant opposition to Hastings, who could only rely on Barwell's support. His measures were thus thwarted, and his power almost nullified. Another point in which the Act failed was, that it established no definite connection between the governments of Calcutta and the subordinate presidencies, and it left the relation between the British Ministry and the Government of the British possessions in India equally vague.

## CHAPTER II: SECTION II

British Dominions in India under Hastings—  
Rise and Progress of the Marathas

Under Hastings, British territories in India included Bengal, south of River Karumnassa, with Midnapur on the west, and Dacca and Sylhet on the east, as its outlying districts. The Presidency of Madras extended only to the Northern Circars, the town of Madras and district of Chingleput, and Fort St. David near Cuddalore. The Presidency of Bombay was the smallest of the three, and at this time embraced only the islands of Bombay and Salsette.

The Peshwa was originally the chief or Mukhya-Pradhan of Sivajee's Council of Eight Pradhans or Ministers. The first Peshwa was Shamarajpant, in whose family the office continued till Sahu gave it to Balaji Biswanath, a Konkan Brahman who exercised his office in 1714-20, and made it hereditary in his family. Balaji obtained a treaty from the Emperor Mahommed Shah 1719, by which he was given the right—

1. To levy Chauth, a fourth of the revenue, and Sirdesmukhi, a further 10 per cent in the six districts of the Deccan;
2. To govern Poona and fifteen districts round as an independent kingdom.

After the anarchy which followed the death of Ram Raja, it was the task of the Peshwa to establish good



relations between the raja of Satara, as the nominal head of the Maratha confederacy, and the great Maratha chiefs. The confederacy was established on the basis of common action against foreign enemies, combined with the right of internal self-government and independence in the territories under the sway of each particular chief.

The position of head of the Maratha confederacy was transferred from the Raja of Satara to the Peshwa, when Sahu on his death-bed in 1749 gave **The Peshwas.** Balaji Baji Rao and his heirs the right to govern the whole Maratha empire.

Balaji Biswanath was succeeded by his son Baji Rao, 1720-40. In 1738 Baji Rao conquered Malwa, and in 1739 he drove the Portuguese out of Bassein. Baji Rao and his son Balajee also conquered Dharwar and Belgaum from the Nawab of Savanur.

The next Peshwa was Balaji Baji Rao, son of Baji Rao, 1740-61. In the reign of Balaji, Asirgarh, Daulatabad, Aurangabad, Ahmadnagar, and Bijapur were conquered from the Nizam. Balaji died of grief when the Afghan Ahmad Shah Abdali defeated the Marathas at the third battle of Panipat, 1761.

Narayan Rao was assassinated 1773, and the succession to the Peshwaship was disputed between Raghunath Rao, or Raghoba, the brother, and a posthumous son of Narayan Rao called Madhu Rao Narayan. At this time Shah Alam fell into the hands of Mahdaji Scindia, and was persuaded to appoint the Peshwa his Bakshi, or commander-in-chief. Mahdaji Scindia was subsequently appointed Amir-al-Umra (chief of the nobles), and Subahdar of Agra and Delhi, and enjoyed supreme

power in Northern India as the deputy of the Peshwa till his death in 1794.

The disputed succession to the Peshwaship brought about war between the Marathas and the British. Madhu Rao Narayan's cause was taken up by Balaji Janardhan, called in virtue of his office Nana Farnavis (a corruption of the Persian Fardnavis, keeper of the records), and the "Matsaddis" or Ministerial party at Poona. Raghunath Rao sought the support of the British at Bombay, and the Supreme Government at Calcutta entered with him into the Treaty of Purandhar, by which they bound themselves not to assist Raghunath Rao.

There was at this time a dread of French interference, and the Poona Government was believed to contemplate the surrender of the port of Choul, on the Maratha coast, to the French. To combat these French intrigues the Supreme Government, reluctantly, joined in the war. The war opened badly for the British, as an army from Bombay was defeated and forced to surrender to the Marathas at Wargaoon, near Poona, 15th January, 1779. The tide was turned by Colonel Goddard's march across India from Bengal, and the capture of Bassein and Ahmadabad; Captain Popham's surprise of Gwalior, 3rd August, 1780; and the rout of Scindia himself by Colonel Camac on the 24th March, 1781. The war was brought to an end by the Treaty of Salbai, by which Raghunath Rao was pensioned, and Madhu Rao Narayan recognized as Peshwa, 1774-95. The Company gave up Bassein and Gujrat, but retained the islands of Salsette and Elephanta, and the treaty was an important recognition of Britain's part as a peacemaker in India.



Warren Hastings (1732-1818)  
First Governor-General of India

*From the painting by Tilly Kettle in the  
National Portrait Gallery, London*

Hyder Ali (1722-82) was a soldier of fortune originally in the service of Nandi Raj, minister of Krishna Rai, raja of Mysore. Nandi Raj was Dalaway (Prime Minister and Commander-in-chief) **Hyder Ali** under Krishna Rai, and was in possession of all real power. In 1761 Hyder Ali deposed his master, and his master's nominal master, and usurped the throne of Mysore. In 1769, during the war between the East India Company and Hyder Ali in alliance with Nizam Ali, Nizam of Hyderabad, Hyder Ali, by appearing with a large force of cavalry suddenly under the walls of Madras, forced the East India Company to enter into an alliance with him. In 1772, when Hyder Ali was attacked by the Marathas, he called on the Company for aid in accordance with the terms of this alliance, but was refused. He never forgave this; and when the East India Company attacked Mahè in 1780 he declared war on them, on the ground that the Company, in attacking the French, had invaded his territories.

The French came to Hyder's assistance, and the East India Company were very hard pressed, so the cessation of arms consequent on the negotiations for the Treaty of Versailles, 1783, was very opportune.

Hyder died in December, 1782, and his son, Tipu Sultan, concluded the Treaty of Mangalore, 1784, which restored the position of affairs before the war. Tipu Sultan remained the most dreaded foe of the British.

## CHAPTER II: SECTION III

The Madrasa—The Asiatic Society—  
Pitt's India Bill

The Madrasa was a college endowed and established by Warren Hastings in Calcutta for the improvement of Mahomedan education and learning.

The Asiatic Society was established by Sir William Jones, Judge of the Supreme Court and translator of the Sakuntala of Kalidas from the Sanskrit. The object of the society was to induce Europeans to study Oriental learning and languages. These two institutions go to show that the interest taken by the British in India, even in the early days of the connection, was not wholly selfish.

Pitt's East India Bill rectified the defect of the Regulating Act by establishing a definite body charged with the government of the British possessions in India. It vested the supreme power over Indian civil, military and revenue affairs in a Board of Control presided over by a Secretary of State acting as President. The powers of the Directors were transferred to the Secret Committee of their body, which was not to exceed three in number. The Governor-General in Council could not declare war, or enter into any offensive or defensive alliance which might involve the Company in war, without the previous permission of the Directors acting through the Secret Committee.

## CHAPTER II: SECTION IV

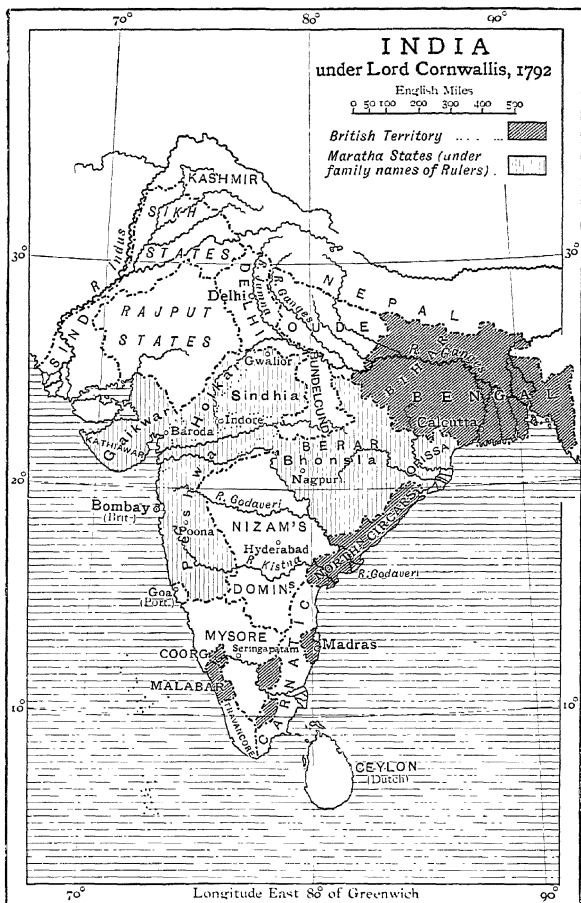
## Lord Cornwallis—His Administrative Reforms—The Permanent Settlement—Sir John Shore

Lord Cornwallis succeeded Warren Hastings as Governor-General in 1786, and held office till 1793. He wished to avoid the administrative deadlock under which Hastings suffered, and Lord Cornwallis. asked for, and obtained, authority to override the opinions of his colleagues in the Council, when he considered the occasion demanded it.

Under Cornwallis, collectors were deprived of their judicial power, and became concerned only with the revenue. They were no longer allowed a Administrative reform. percentage of their receipts in addition to their salaries, but were paid an increased fixed salary. Civil and Sessions Judges were appointed in most of the British districts, with civil and criminal powers, who sat with Pandits, or Hindu assessors, up to 1821, and Kazis, or Mahommedan assessors, up to the introduction of the Code of Criminal Procedure in 1860. Magistrates were appointed to arrest criminals, but their trial and punishment was left to Mahommedan law officers, under a modified system of Mahommedan criminal law.

Provincial Courts of Appeal were established at Calcutta, Patna, Dacca, and Murshidabad to hear criminal appeals, and an appeal lay from them to the Sadr Faujdari or Nizamat Adalat (criminal) and Diwani Adalat (civil cases).

The great change Cornwallis introduced into the administration was the Permanent Settlement of the revenue. This measure originated in a mistaken view of the position of the Bengal zemindars. Under the Moghals, the zemindars paid into Government nine-tenths of what they received as revenue and retained one-tenth for themselves; they could levy local cesses, and could transfer the title to their office by gift, or sale, and at death their right to collect the revenue passed to their heirs, on payment of a fine or present to the emperor. The British believed them to be hereditary lords of the soil, and wished to turn them into landlords, and the ryots into tenants, on the British system. A Decennial Settlement was made for Bengal in 1796, and the assessment of 1789-91 was declared perpetual in 1793. The zemindars were allowed to lease their lands forever from Government on payment of revenue fixed for Bengal at Rs2,68,00,989, or £3,108,915, and for Benares at Rs34,53,574, or £400,615. The loss to Government from giving up the right to increase the Land Tax was deliberately faced, in order to create a class of landed proprietors loyal to the British Government. How great this loss has been may be understood from a comparison of the payment from the zemindars to Government of three-and-a-quarter million pounds with the present revenue they enjoy, which amounts to over thirteen millions. This loss has to be made up by the provinces which are not permanently settled. The chief defect in the Permanent Settlement is the omission to record the rights of the ryots and other subordinate tenancy holders. This has been remedied by the Cadastral Survey. It





was believed that the zemindars would treat their ryots considerately. This hope has proved groundless, and the Government has had to step in and pass the Rent Law of 1859, and the Bengal Tenancy Act of 1885, which give the ryot occupancy rights, or permanency of tenure, after twelve years' occupation of his holding, and otherwise limit the powers of the zemindars.

In 1793 Sir John Shore, afterwards Lord Teignmouth, succeeded Lord Cornwallis as Governor-General, **Sir John Shore.** and held the office till 1798. Under him, the zemindari of Benares, including the districts of Benares, Ghazipur, and Mirzapur, was annexed to the Company's territories, and on the death of Asaf-udaula, Nawab of Oudh, his brother, Saadat Ali, was allowed to succeed him on condition of ceding Allahabad and paying seventy-four lacs of rupees for a British military contingent.

## CHAPTER II: SECTION V

### Lord Wellesley—Wars with the Marathas and Mysore—Subsidiary Treaties

In 1798 Lord Mornington (afterwards Marquis Wellesley) succeeded Sir John Shore as Governor-General, **Lord Wellesley.** and held the position till 1805. He abandoned his predecessor's policy of non-intervention in the affairs of the native princes. His first act was to enforce the disbandment of the Nizam's French-drilled troops. Scindia's troops, drilled by de Boigne and Perron, as the Nizam's had been by Raymond, were dis-

banded in 1803. The Nizam agreed to the Government Subsidiary System, by which he recognized the British as the paramount power, and bound himself not to enter into any treaties without their consent. He also agreed to pay for a British contingent. In return for his submission in these respects, the Government guaranteed him protection. Similar subsidiary treaties were executed by Lord Wellesley with the Peshwa, Scindia, the Bhonsla Raja of Nagpur, the Nawab of Oudh, the Regency Government of Mysore, and the Gaekwar of Baroda.

The Peshwa, Madhu Rao Narayan, committed suicide in 1795, and was succeeded by Baji Rao II, the second son of Raghunath Rao. He was attacked by Jaswant Rao Holkar, and Daulat Rao Scindia. Second Maratha War. came to his assistance, but Holkar defeated both Scindia and the Peshwa in the outskirts of Poona, 1802. The Peshwa was then compelled to seek the aid of the British, who, in return for their assistance, compelled him to agree to the Subsidiary System by the Treaty of Bassein. Scindia and the Bhonsla Raja took offence at this treaty, and advanced their armies to the Narbada. Besides the jealousy of the Treaty of Bassein felt by Scindia, the Bhonsla Raja, and Holkar, the position of the Frenchman Perron (the commander of Scindia's troops, who were disciplined according to European methods at Agra, Delhi, and Aligarh) was viewed with great dislike by the British. The Second Maratha War was the combined result of these causes.

Sir Arthur Wellesley defeated the army of Scindia at Assaye, and that of the Bhonsla Raja at Argaum, 1803, and captured Burhanpur, Asirgarh, and Gawalgarh. Lord Lake defeated another army of Scindia's near

Delhi (September, 1803), and gained a further victory over Scindia's troops at Laswari. He also captured Aligarh, Delhi, and Agra.

Scindia was forced to agree to the Treaty of Sirjee Anjangaon, by which he surrendered Delhi and all his territories as far as the Chambal. The Company thus acquired a large part of the United Provinces, with the districts of Ahmadnagar in the Deccan, and of Broach in Gujrat. He also had to disband his French-drilled troops.

The Bhonsla Raja, by the Treaty of Deogaon, agreed to give up Orissa and Khandesh. The cession of Orissa was especially important to the Company, as it connected their territories in Bengal with the Northern Circars and Madras.

War subsequently broke out with Holkar, and Colonel Monson made his disastrous retreat from Malwa to Agra (August, 1804). Holkar was defeated at the battle of Dig, 1804, and peace was made with him, 1805.

Tipu was the reigning Sultan of Mysore during Lord Wellesley's Governor-Generalship. He was the son of Hyder Ali, 1722-82, a soldier of fortune who had ousted the old Hindu line of rajas from the throne of Mysore. Tipu had been defeated by Lord Cornwallis in the Third Mysore War, 1791-2, and forced to cede Salem, Madura, and Malabar. He refused to agree to the Subsidiary System, and was believed to be intriguing with the Revolutionary Government of France, which had sent him an embassy with letters addressed to "Citizen Tipu". War followed, Tipu's capital of

Seringapatam was taken, and Tipu killed in the assault, 1799. The old Hindu line of rajas was restored to the throne of Mysore in the person of a minor, Krishnaraja.

## CHAPTER II: SECTION VI

### British Relations with Foreign Powers outside India—Renewal of the Company's Charter

Lord Minto held the Governor-Generalship, 1807–13.

The Peace of Tilsit, 1807, between Russia and France, by which Russia gave France a free hand in Europe, in return for a similar privilege in Asia, is <sup>Russia and</sup> generally taken as the starting-point of the <sup>India.</sup> anti-Russian policy of the Government of India, and it is marked by the dispatch of Sir John Malcolm to Persia and of Mountstuart Elphinstone to Afghanistan to check Russian intrigues.

In 1813 the East India Company's Charter came up for renewal by the British Parliament, and it was decided that the Company's monopoly of trade to the Far East should be discontinued, ex- <sup>Renewal of</sup> cept in the case of the China trade. A <sup>the Company's</sup> Charter. great expansion of trade followed; the price of cotton fell one-half, pepper one-quarter, whilst the rates of freight fell from £25 to less than £1 a ton.

Christian missionaries were also to be allowed to enter India for the first time. These changes were based on the recommendation of the Parliamentary Committee which sat 1808–12.

## CHAPTER III: SECTION I

### Lord Hastings Governor-General 1813-23— His Wars with Nepal and the Marathas

The war, 1814-16, with Nepal, a mountain state in War with the Himalayas, was caused by the aggres- Nepal. sions of the Gurkhas upon the territories ceded to the Company by the Nawab of Oudh.

The Gurkhas, who are believed to have been originally Rajputs, but who now show a strong admixture of Mongolian blood, established themselves under Prithvi Narayan, in 1769, in supremacy over a subject population called Newars, and conquered as far as the Sutlej on the west and Sikhim on the east.

General Ochterlony drove Amar Sinha from Ramgarh, and forced him to capitulate at Maloun, 1815. He then marched towards Khatmandu, and forced the Gurkhas to conclude the Treaty of Segowlie, 1816, by which they ceded Garhwal and Kumaon.

The Third Maratha War was the fruit of the timid policy of Non-intervention which was pursued by the British from 1805; and the war was forced Third Maratha War. on Lord Hastings's Government by the lawlessness of Central India. The Peshwa, Baji Rao II, treacherously attacked the British Residency at

Poona, and fought the battles of Kirkee and Koregaon. He was defeated and his dominions annexed to the Bombay Presidency, with the exception of a state round Satara, which was given to a descendant of Sivajee. The Peshwa's ally, Appa Sahib, regent for an imbecile brother at Nagpur, also attacked the British, but was defeated at Sitabaldi. His territories were made over to an infant of the Bhonsla family, with the exception of the Saugor and Narbada territories, which eventually developed into the Central Provinces. The rest of the Nagpur territories were annexed by Lord Dalhousie in 1853 on the failure of male heirs.

## CHAPTER III: SECTION II

### Lord Amherst—The First Burmese War

Lord Amherst was Governor-General 1823–8. The First Burmese War, 1823–5, was provoked by the encroachments of the Burmese kings of the dynasty of Alompra (founded 1750) upon Kachar and the Chittagong frontier, and their claim to Eastern Bengal as having originally belonged to their empire. The British, under Sir Archibald Campbell, captured Rangoon and Martaban, and conquered Assam. The war was concluded by the Treaty of Yandabu, by which the Burmese paid an indemnity of a crore of rupees, and ceded Assam, Arracan, and Tenasserim.

Burmese  
War.

## CHAPTER III: SECTION III

## Lord William Bentinck

Lord Amherst was succeeded, 1828, by Lord William Bentinck, who was Governor-General 1828-35.

When the Charter of the East India Company came up for renewal before the British Parliament, on the expiration of twenty years since 1813, it was decided to abolish the Company's monopoly of the trade to China, and to allow all Europeans to settle freely in India and to hold property there. A Legal Member appointed in Britain was added to the Council of the Governor-General, and the Council was empowered to legislate for the whole of British India, instead of for Bengal only. Thomas Babington Macaulay was the first Legal Member, and he presided over the Law Commission which compiled the Indian Penal Code.

It was also enacted that "no natives of the said territories or any natural-born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour, or any of these, be disabled from holding any place, office, or employment under the Company".

For the first time in Indian history a Lieutenant-Governor was appointed for the North-west, now the United Provinces of Agra and Oudh.

Lord William Bentinck diverted the lac of rupees, which, since 1813, had been spent upon the support of Sanskrit and Arabic literature, to the advancement of

European learning in India, through the medium of the English language. He passed a law exempting all converts from Hinduism to Christianity from the forfeiture of property which, by Hindu law, followed conversion. He also forbade the custom of Sati, by which Hindu widows used to burn themselves on the funeral pyres of their dead husbands. The representatives of the British Government persuaded the Khonds of Ganjam and Orissa to discontinue the human sacrifices which they used to offer every year to promote the fertility of their country. Bentinck also, with the assistance of Sir William Sleeman, put down Thagi, a system of highway robbery and murder, which was carried on in honour of the Goddess Kali. He improved the pay of the native Civil Judges, Munsifs, and Amins, and placed the administration of civil justice almost entirely in their hands. After the so-called "Black Act" passed, 1836, British subjects as well as natives became amenable to the Civil Courts of the Company. He established an additional Supreme Court and Board of Revenue for the North-west Provinces at Allahabad. He abolished the Provincial Courts of Criminal Appeal established by Cornwallis, and gave magisterial powers to District Judges, who were to hold monthly gaol deliveries.

Lord William Bentinck left India in 1835, and Sir Charles Metcalfe, senior member of Council, acted as Governor-General for a year. He abolished the special Press Regulations, leaving newspaper editors subject only to the laws against sedition and libel.

Reforms.

Sir Charles Metcalfe.



## CHAPTER III: SECTION IV

## Lord Auckland—First Afghan War

Lord Auckland became Governor-General in 1836, and held the office till 1842. During the Governor-Generalship of Lord William Bentinck, *The First Afghan War*. Shah Shuja, Amir of Afghanistan, chief of the Sadozai tribe, was driven out of Afghanistan by his brother Muhammad, who in his turn was murdered by Dost Muhammad of the Barakzai tribe.

Dost Muhammad wished to obtain the restoration of Peshawar from Ranjit Singh by British assistance, but Lord Auckland refused to interfere, and Dost Muhammad began to intrigue with the Russians. It was therefore determined to restore Shah Shuja by force, and an alliance with Ranjit Singh was formed for the purpose.

A British army captured Kandahar, Ghazni, Kabul, garrisoned Kandahar and Jalalabad, and restored Shah Shuja in 1839. In 1840 Dost Muhammad yielded himself a prisoner, but in 1841 the Afghans rebelled under his son, Akbar Khan. The Company's envoy, Sir William Macnaghten, and the Agent, Sir Alexander Burnes, were murdered, and the army under General Elphinstone was destroyed during its retreat from Kabul to Jalalabad.

## CHAPTER III: SECTION V

## Lord Ellenborough—Afghanistan—Sind War

Lord Auckland left India after the retreat from Kabul, and was succeeded by Lord Ellenborough, Governor-General 1842-4. A British army under General Pollock

fought its way through the Khyber Pass, relieved Jalalabad, and marched on Kabul. Another army under General Keane relieved Kandahar and captured Ghazni. General Nott, the successful defender of Jalalabad, then joined Pollock at Kabul, the city was taken, and the Great Bazaar (Bala Hissar) blown up as a retaliation for the treacherous attack upon the British troops. As Shah Shuja had been killed by Akbar Khan's troops, Dost Muhammad was released and recognized as Amir.

Lord Ellenborough—  
Events in  
Afghanistan.

The Amirs of Sind had been guilty of intrigues against the Company during the First Afghan War, and they subsequently made an attack upon Sir James Outram, Political Agent in Upper Sind and Khelat, in the Residency at Hyderabad. Sir Charles Napier defeated the Amirs at Meanee and Hyderabad 1844, and their country was annexed.

Sind War.

### CHAPTER III: SECTION VI

#### Lord Hardinge and the First Sikh War

Lord Ellenborough was recalled in 1844, and was succeeded by Sir Henry Hardinge, afterwards Lord Hardinge, 1844-8. The Sikhs were the "Sishyas" or disciples of Guru Nanak, a Hindu religious reformer, 1469-1539. Their Gurus or religious teachers, who followed each other in almost hereditary succession, gained political power, and the Sikhs were hardened into a nation by the religious persecution of Aurangzeb and Bahadur Shah. The tenth and last Guru was Govind, and after his death power

The First  
Sikh War.

fell chiefly into the hands of the leaders of the various "misls" or confederacies. Ranjit Singh (1780–1839) The Sikhs— gradually made his "misl", that of the Ranjit Singh. Sookerchukeas, supreme, and by this means attained supreme power among the Sikhs, and founded a Sikh kingdom, with its capital at Lahore, which embraced the Punjab, Jammu, Kashmir, Ladakh, and Hazara. He was throughout his life a steadfast ally of the British, and scrupulously kept the Treaty of Amritsar, 1808, by which he bound himself not to interfere with the British allies—the Phulkian or Cis-Sutlej states of Jhind, Nabha, and Patiala. Late in life he sided with the British in their unlucky attempt to place Shah Shuja upon the throne of Afghanistan.

After Ranjit Singh's death, anarchy reigned in the Punjab; his son, and grandson, and his reputed second son died quickly one after the other, and it was settled that Dhulip Singh, a reputed son of Ranjit Singh, should be Maharajah, and his mother, the Rani Jindan, regent.

All real power was in the hands of the army Pan-chayets, so it was agreed between the Rani Jindan and her lover Lal Singh, that to get rid of the turbulent Sikh army from Lahore it should be sent to invade British territory. Accordingly, in December, 1845, the Sikh army crossed the Sutlej and attacked Ferozpur.

The Sikhs were defeated at Mudki and Ferozeshah in December, 1845; at Aliwal, January, 1846; and at Sobraon, February, 1846. The British army then crossed the Sutlej, and advanced to Mian Mir, near Lahore. Peace was then concluded by the Treaty of Lahore, 1846, and the Jullundur Doab, between the Sutlej and the Beas, was annexed by the British. Sir

Henry Lawrence was stationed as Resident at Lahore, and the Sikh army was reduced to 20,000 men.

Gulab Singh was recognized as Maharajah of Kashmir and Jammu, on paying a crore of rupees towards the Sikh indemnity of one and a half crores.

### CHAPTER III: SECTION VII

#### Lord Dalhousie—The Second Sikh War— The Second Burmese War—The Annexa- tion Policy

Sir Henry Hardinge was succeeded by Lord Dalhousie, who was Governor-General 1848–56.

The signal for the Second Sikh War was given by the revolt of Mulraj, Governor of Multan, against the central government of the Punjab, and the murder of two British officers, Messrs. Anderson and Agnew, at Multan. Multan was stormed by a British army on the 2nd January, 1849. Lord Gough fought an indecisive battle with the Sikhs at Chilianwala, 13th January, 1849, but completely defeated them at Gujrat, 22nd February, 1849. The Punjab was annexed, 29th March, 1849, and placed under the administration of a Board of three members—Henry and John Lawrence, and Mr. Mansel.

The Second Burmese War resulted from the oppression of British merchants by the Burmese authorities, the refusal of redress to a British envoy, and the firing by the Burmese upon a British war-ship at Rangoon. Rangoon, Martaban, Bassein,

Second  
Burmese  
War.

Prome, and the province of Pegu were in consequence annexed to British territory. The absorption of Burma into British territory was completed by the annexation of Upper Burma in 1887 in Lord Dufferin's viceroyalty.

Holding that British rule was a blessing to the people of India, Lord Dalhousie strove to extend it by all means in his power; and when any of the native princes died childless, he refused to recognize an heir adopted by the prince himself before his death, or his widow, unless the consent of the Supreme Government had been previously asked. Satara, Jhansi and Nagpur were annexed for these reasons. Oudh was annexed, 4th February, 1856, on account of continual misgovernment, and its king, Wajid Ali Shah, was deported to Calcutta, and given a pension of twelve lacs of rupees.

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### CHAPTER III: SECTION VIII

#### Material Progress of the Country under Lord Dalhousie

A dispatch on Education in 1854, from Sir Charles Wood, who held the office of President of the Board of Education. Control, constituted a Department of Public Instruction in India. An attempt was first made to spread the benefit of education by means of the Indian vernaculars, and the cost to Government of schools was reduced by a system of grants in aid to supplement fees and local subscriptions towards schools, the chief cost of which was borne by missionary bodies and local authorities.

Under Dalhousie, railways were opened. Among these may be noted the East Indian Railway from Calcutta to Raniganj, and in the Bom- **Means of**  
 bay Presidency the line about 87 miles **Communication.**  
 long from Bombay to a point beyond Halyan, and the Madras Railway from Madras to Arcot. The Ganges and Bari Doab Irrigation Canals were also opened, and metalled roads were laid down. Telegraphs were started under Dr. W. B. O'Shaughnessy, and cheap half-anna postage irrespective of distance was introduced.

The post had been first established as a Government monopoly in 1837, but postage varied according to its weight and the distance the communication was carried. A letter from Calcutta to Bombay weighing one tola cost one rupee, and from Calcutta to Agra twelve annas.

## CHAPTER III: SECTION IX

### Lord Canning—The Sepoy Mutiny

Lord Canning, 1856–61, succeeded Lord Dalhousie as Governor-General in 1856. The war with Persia was caused by the aggression of the Persians upon **War with**  
 Northern Afghanistan and Herat. A British **Persia.**  
 expedition was landed at Mohammerah, on the shores of the Persian Gulf, and a peace was made by which the Persians agreed to abandon all interference with Afghanistan. This attack upon a Mahommedan country was very unpopular among Indian Mahommedans.

The causes of the Indian Mutiny, 1857–8, **Sepoy**  
 were— **Mutiny.**

1. Laxity of discipline among the Sepoys, and the sense of power engendered among them by their superiority in numbers to the British troops, a force which had been largely reduced in number owing to the Crimean War. In this war it was rumoured the British had been severely defeated. There were only 45,000 white troops in India where there were embodied at the time 233,000 Indian troops. Combination among regiments was facilitated by the fact that the majority of the Sepoys in the Bengal army were Brahmans.

2. The Sepoys were discontented owing to their having to serve in distant and uncongenial countries, such as Afghanistan and Burma. To reach Burma they had to cross the sea, which for a Brahman was contrary to laws of caste. Enlistment for "general service", and the enforcement of the obligation upon the troops to go wherever they were sent, were very much disliked.

3. Dread of forcible conversion to Christianity—a dread which was furthered by the blunder of issuing cartridges greased with pig's lard and cow's fat to the Sepoys—was said to prove this. These cartridges the Sepoys had to bite in order to release the powder, and so according to their ideas they became Christian. The interference with native customs, shown in the laws authorizing widow remarriage, and exempting converts from Hinduism from the forfeiture of property imposed by Hindu law, increased this fear that the Government contemplated compelling its native troops to embrace Christianity.

4. The attraction of a great number of officers to civil employ in non-regulation provinces and to various staff appointments deprived the native troops of their best officers.

5. On account of the annexation policy of Lord Dalhousie, the intentions of the British Government were distrusted, and the belief that the annexation of all the native States was in contemplation gained ground. The rights of property were also disturbed. Commission, like the Inam Commission in Oudh, had been issued to enquire into the title to landed estates, and a large quantity of freehold land had been resumed by the Government. The talukdars of Oudh who could not prove a strictly legal title to their properties were dispossessed. The general sense of the insecurity of property thus aroused was one of the principal causes of disaffection against the Government.

The Sikhs and the Gurkhas were the loyal supporters of the British in the repression of the Mutiny, and the Madras and Bombay armies remained faithful. The Mutiny was essentially a military **Loyalists.** movement; and, except in Oudh, it received no support from the people, nor, with very few exceptions, from the native princes or higher classes. It was fortunate for the British that the self-assertion of the Moghal party and the proclamation of the restoration of the Delhi empire prevented the Rajputs and the Marathas from taking part in the rebellion; as they foresaw no advantage to themselves in upsetting the British rule merely to restore the Mahommedans to power. The Mutiny broke out at Meerut on the 10th May, 1857, and spread rapidly to Delhi, Lucknow, Bareilly, Aligarh, Cawnpur. The British formed the siege of Delhi on the 8th of June, and captured it on the 14th September.

The garrison of Cawnpur, under Sir Hugh Wheeler, after standing a siege of twenty days, surrendered to



Nana Sahib, the adopted son of Baji Rao II, the sixth and last Peshwa. The British were treacherously fired on, after surrender, as they were entering the **Cawnpur**. boats that were to convey them down the Ganges to Allahabad; and the women and children who survived were massacred the day before Havelock's army arrived at Cawnpur.

Sir Henry Lawrence, Chief Commissioner of Oudh, defended the Residency at Lucknow till the arrival of Havelock and Outram in September, 1857. **Lucknow**. The relieving force was, however, shut up with the garrison till both were finally relieved by Sir Colin Campbell in November, 1857. Sir Colin evacuated Lucknow, and the city was not permanently taken till March, 1858. It was not till the end of 1858 that the Mutiny was suppressed in Oudh, as the talukdars, whose proprietary rights, with some few exceptions, had been confiscated by Lord Canning's proclamation of May, 1858, fought desperately.

A Bombay army under Sir Hugh Rose was engaged in the hot weather of 1858 in Central India against the **Tantia** Rani of Jhansi and Tantia Topi (a Maratha **Topi**. Brahman). Jhansi had been annexed on the failure of an heir, and the Rani had been harshly treated in having to pay the debts of the late raja out of her pension.

The chief events of the campaign were the defeat on the Betwa of Tantia Topi's army, which was attempting to relieve Jhansi, 1st April; the storming of Jhansi, 3rd April, and the storming of Tantia Topi's entrenchments at Gwalior in June, 1858.

## CHAPTER III: SECTION X

## Assumption of Direct Government by the Crown—The Queen's Proclamation

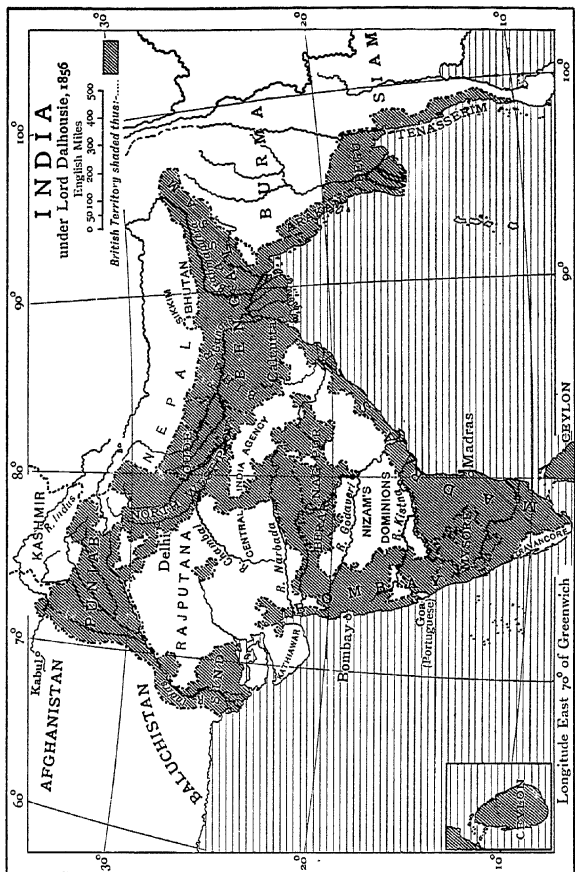
In 1858, the "Act for the Better Government of India" was passed, which transferred the authority of the East India Company to the Queen. The Queen's authority was to be exercised through a Secretary of State, who was to be assisted by a Council of fifteen members, eight nominated by the Crown, and seven elected by the Directors of the East India Company. The Secretary of State can send secret orders to India without consent of his Council, as he inherits the powers of the Secret Committee of Directors, but he cannot sanction expenditure without their consent.

The Queen's assumption of the government of India was notified by a proclamation issued at Lord Canning's Durbar held at Allahabad, 1st November, 1858. By this proclamation the Queen confirmed all existing dignities, rights, usages, and treaties, declared that no one should be considered debarred from office by reason of his religion or colour, and recognized adoption by the native princes, on failure of direct heirs, as conferring upon the adopted heir the right of succession. Lord Canning became the first Viceroy of India.



Ruins of the Residency, Lucknow

Photo, Realistic Travels



## CHAPTER III: SECTION XI

### Growth of British Empire in India

The consolidation of British territory was marked by the gift of a provincial constitution to Madras and Bombay, and their division into districts, and the institution of Lieutenant-Governorships for the North-West Provinces of Agra and Oudh, Bengal, the Punjab, and Burma.

**Consolidation of British territory in India.**

The Madras Presidency is made up chiefly of the territories of the Nawab of the Carnatic, which were taken under British administration in 1801, and of districts conquered from Tipu Sultan after the Third and Fourth Mysore Wars. Under this latter head fall Salem, Madura, Canara, Coimbatore, and the Nilgiris.

The Bombay Presidency was constituted when Baji Rao the Peshwa was deposed and his territories annexed after the Third Mahratta War in 1817. The Bhonsla raja of Nagpur at the same time lost a large tract near the sources of the Narbada, which was called the Saugor and Narbada territories. These territories became the nucleus of the Central Provinces.

The North-West Provinces, or as they are now called, the United Provinces of Agra and Oudh, are chiefly made up of districts which once belonged to the Gwalior

State, or to the Nawab of Oudh. By the Treaty of Sirjee Anjengaon, 1803, Scindia gave up Delhi, with the territory between the Ganges and the Jumna, and the districts of Agra and Muttra, on the right bank of the Jumna. The Bhonsla Raja of Nagpur at the same time gave up Orissa by the Treaty of Deogaon. In 1801 the Nawab of Oudh ceded the Jumna Doab, Rohilkand, and Allahabad. The Lieutenant-Governorship of the North-West Provinces was created in 1833.

Lord Dalhousie's annexation added more territory to the British Empire than any other single Governor-General before or after. The Punjab, Pegu, Nagpur, and Oudh all came under British rule in Dalhousie's Governor-Generalship. He also created the Lieutenant-Governorship of Bengal.

**Additions to the British Empire under Dalhousie —Lieutenant-Governorship of Bengal.**

After the Mutiny, and the Queen's Proclamation of 1858 giving permission for adoption to the Indian princes on failure of direct heirs, the policy of annexation was checked, and the only important annexation in modern times has been that of Upper Burma, which took place in 1888.

**Concessions of the Queen's Proclamation of 1858.**

The Lieutenant-Governorship of the Punjab was created after the Mutiny in 1859, and that of Burma in 1897, after the province of Upper Burma had been pacified, and after the dacoity and guerrilla warfare, which followed its annexation, had been put down.

**Lieutenant-Governorships of the Punjab and Burma.**

## CHAPTER IV

### India under the Viceroys—Benefits of British Rule

The chief benefit which India enjoys from British rule is the establishment of external and internal peace and **Benefits of** good government, the freedom from invasion **British rule.** by foreign enemies on the one side, and the cessation of civil war and anarchy on the other. The number of lives saved by freedom from invasion will occur to anybody who has read the accounts of the slaughter wrought at Delhi by Timur, or Nadir, or Ahmad Shah. The enforcement of universal internal peace saves as many lives. In the case of disputes between native states, the supreme Government claims the right of interference to prevent war. Throughout the English dominions, no man is free to do what is right in his own eyes, or to lift his hand against his neighbour at his pleasure. Men are encouraged to bring their quarrels to be settled by the law courts instead of appealing to force. These law courts are manned by incorruptible judges administering the law under scientific criminal and civil codes.

The crime of murder is much less frequent than under native government, because under British law the pos-

session of deadly weapons is in most cases forbidden, and because scientific enquiry into the cause of death makes it easier than before to obtain the punishment of the guilty. Respect for the sanctity of human life has been enforced by the prohibition of all kinds of slavery, and of the customs of Thagi, Sati, female infanticide in Rajputana, throwing children into the Ganges, the burial of lepers alive, and the Meriah or human sacrifices customary among the Khonds for securing fertility of their fields. The infliction of voluntary torture by the practice of hook swinging, the infliction of involuntary torture by barbarous executions and mutilation of criminals, extortion of evidence by torture, cruel ordeals, and the cutting off the noses of women are also forbidden.

Preventible deaths by famine are guarded against by irrigation canals and protective railways.

Preventible disease is lessened by the establishment of medical and sanitary departments.

The British Government has been no less forward in promoting the security of property. Warren Hastings, and many legislators after him, have tried to suppress Dacoity, and to put down the Pindaris, the organized robbers of Central India, by force of arms. No one is allowed to lose his property except by due sentence of a Court of Law. An owner can sell or bequeath his property at his pleasure. It can no longer be confiscated at the mere will of the ruler, nor can the entire wealth of a deceased nobleman be diverted into the coffers of the sovereign, as was the case under the Moghal emperors. By this preservation of peace and order, India is secured the inestimable



benefit of quiet development along the lines most suited to the national character.

The promotion of the moral and material progress of India is one of the chief objects of the British Government. In promoting moral progress the chief means is Education. Cheap postage increased the effect of education by providing a means for the dissemination of ideas by means of books and newspapers. As the results of education became increasingly manifested in the promotion of a sentiment of nationality, the country has been allowed to further educate itself by means of a large and constantly increasing share of self-government. Material progress has been furthered by the improvement of the means of communication by metalled roads, railways, and telegraphs. Agriculture is the chief means of employment in India, and its productive power has been increased by the application of European science and the use of European instruments of cultivation. Experts in European science have been brought to India to assist in the cultivation of important crops like indigo and tea. To provide for the labouring population of India additional means of employment besides agriculture, every care has been taken to further the growth of manufactures, such as jute and cotton, and to induce the wealthy men of the country to invest their money in the promotion of the industrial development of the country.

The chief requisite for the industrial development of India is that she should manufacture her raw products herself, instead of exporting her raw products to Europe and with the proceeds purchasing manufactured goods. An Indian Industrial Commission has recently reported

on the possible extension of Indian manufactures: instances that manufactures can be carried on with profit are the cotton-mills, largely built and worked by Parsee capital, in Bombay, Ahmadabad, and Nagpur; the jute-mills and Sir P. C. Ray's chemical manufactures in Calcutta; and Sir Dorabjee Tata's steel and iron works at Sakchi or Jamshidpur. The jute-mills are rather English industries in India because worked by English capital. What is wanted for true industrial development is technical education for Indian workers, and sufficient capital supplied by Indian wealthy men. It seems advisable to add here a few lines on the constitutional position and duties of certain authorities of the British Government of India, and the origin and development of certain departments and institutions in India.

The Secretary of State is the representative of Parliament, and Parliamentary control over the Government of India is exercised through him. It **Administrative** is the object of the Montagu-Chelmsford **Control** reforms to substitute for Parliamentary control a control by the people of India over the Government of India. The Secretary of State's duty has hitherto been to exercise general supervision, without interference in detail, over the Government of India, and to lay down principles of action which the Government of India has to carry into practical effect.

Henceforward, when the Government of India and the Legislature are in agreement, his interference will as a rule be confined to safeguarding the obligations of the Empire towards other nations, and the obligations which the States included in the British Empire may

contract towards each other, by virtue of an agreement to which the British Government is a party.

The Viceroy is generally the nominee of the party in the majority in the House of Commons. It is his duty to regulate the policy pursued by the British Government in India, subject to the general control of the Secretary of State. He was aided in doing this by his power of nominating the heads of the Provincial Governments (in the major provinces Lieutenant-Governors, and in the minor provinces Chief Commissioners), who were generally members of the Indian Civil Service, with the exceptions of the Governors of Madras, Bombay, and Bengal, who were politicians appointed from England. Now that the Montagu-Chelmsford Reforms have become law, all the heads of Provincial Governments will be Governors in Council with Executive Councils, and the principle of Dyarchy will apply to all the provinces.

British territory is divided into 267 districts, which are administered by District Magistrates, or Deputy Commissioners in the minor or non-regulation provinces.<sup>1</sup> In all the provinces except Madras a certain number of districts are grouped together in a division under a Commissioner. The Commissioner hears revenue appeals from the decisions of his collectors, and has a general power of superintendence over the districts in his division. The District Magistrate is responsible for the maintenance of law and order in

<sup>1</sup> A non-regulation province, such as the Central Provinces and Assam, is less strictly ruled by statutory law than a regulation province. Another difference is that the magistracy is not confined to members of the Indian Civil Service. Soldiers (military civilians) may be included in the list.

the district, and supervises the police, vernacular education, public health, and sanitation. In his capacity of Collector he has to see to it that the district quota of revenues is forthcoming. He has generally under him two or three members of the Indian Civil Service who are in training, and a certain number of the Subordinate Executive Service, called Deputy Magistrates or Extra Assistant Commissioners (in non-regulation provinces). One of these subordinates is placed in charge of each sub-division into which the district is divided.

The duty of the police is to maintain law and order, to detect crime, and arrest criminals. The supervision of the police is vested in an officer called the Inspector-General (either an Indian civilian or an officer of the Police Service), and a certain number of Deputy Inspectors-General. Each district is under the charge of a Superintendent, who acts as an assistant of the Magistrate for police matters, and is divided into Thanas, or police stations, under the charge of an inspector of police. To each Thana are attached a certain number of villages, in each of which is a Chaukidar, or village watchman—the ultimate unit on which the British administrative system rests. His duty is to report all crime and all births and deaths that occur in his village to the Thana.

Education in Lord William Bentinck's Governor-Generalship was placed under the management of the Committee of Public Instruction. Lord William decided that the diffusion of European learning in India, through the medium of the English language, was more likely to be beneficial to the people than the

support of Sanscrit and Arabic literature, to which a grant of a lakh of rupees had been made since 1813; so, acting under the advice of the historian, Thomas Babington Macaulay (afterwards Lord Macaulay), he diverted the money to English education.

The Department of Public Instruction under a Director of Public Instruction dates from 1854, after the receipt of a dispatch from Sir Charles Wood, President of the Board of Control, authorizing the Indian Government to take a direct part in the education of the people. The Director supervises the Government colleges and high schools, and takes a leading part in the management of the university. He has under him a large department of Principals and Professors of colleges, Inspectors, Assistant Inspectors, Deputy Inspectors, and Sub-Inspectors of Schools.

The Inspectors of Schools and Assistant Inspectors of Schools supervise the management of all High Schools, whether Government-managed or grant-in-aid, in their districts, which generally correspond with a Commissioner's division, and also inspect a sufficient number of Middle English, Middle Vernacular, and Primary Schools to see whether the Deputy Inspectors and Sub-Inspectors are doing their duty correctly. The Deputy Inspector supervises the High and Middle Schools of a district, and superintends the work of the Sub-Inspectors in his district. The Sub-Inspectors of Schools have the inspection of the Primary Schools in a certain number of Thanas in a district.

The Education Commission of 1884 was of opinion that the Government should withdraw from the direct management of education by means of its own officers,

and extend the system of grants-in-aid to schools and colleges. A system of payment by results was inaugurated (according to success in examinations), and the function of schools, which deals with the formation of character, was neglected. This was overdone and a reaction followed. The reform of vernacular education by Lord Curzon's Government in 1904 is mentioned under Lord Curzon's viceroyalty.

The Universities of Calcutta, Madras, and Bombay were established in 1859, as non-residentary examination boards, on the model of the University of London. Other universities have since **Universities.** been founded at Lahore, Allahabad, Patna, Dacca, and Mysore. The reforms in the university system recommended by the Universities Commission, and given legal sanction by the Universities Act, 1904, are mentioned under Lord Curzon's Viceroyalty.

A Commission of Inquiry into the Calcutta University, and for the submission of recommendations as to its improvement, under the chairmanship of Sir Michael Sadler, was appointed under Lord Hardinge, but did not report till the end of the war (1919). It recommended *decentralization in education*. Principals and professors of colleges engaged in university work are no longer to be appointed by Government or to be under the Director of Public Instruction, but they are to be appointed by committees of selection, on which will be represented the governing bodies of the colleges which require their services. The University of Calcutta of the future will be organized primarily as a teaching university, consisting of incorporated and constituent colleges; the incorporated colleges being owned and

managed by the university itself, the constituent colleges being distinct corporations enjoying full membership of the university.

It will have the following authorities:

1. A salaried full-time Vice-Chancellor with the pay and status of a High Court judge.

2. A widely-representative University Court, with several hundred members representative of every important educational interest in Bengal. Its duties will be (a) to make statutes and ratify ordinances of the executive council; (b) to review the work of the university; (c) to approve the financial estimates.

3. A small executive council of seventeen members for the financial and administrative management of the university, with power to make ordinances.

4. An academic council of eighty to one hundred members, including representatives of all the constituent colleges and of all grades of teachers, for regulating the teaching work of the university, and for settling purely academic questions.

5. Faculties and Boards of Studies, including a Board of Examinations, a Board of Students' Welfare, a Board of *Mofassil* Colleges, and a Board of Women's Education.

The Dacca University will have the same staff and the same authorities, but it will be organized as a *unitary* teaching university, that is, the teaching will be given by officers of the university, and be under its direct control. There will be no constituent colleges. It will be a residential university in the sense that the majority of the students will need to have residences provided for them, the provision and conduct of these

residences will be systematically organized under the direction of the university, and the residential units will be utilized for the development of social life.

The University of Calcutta will—

*a.* Define the curricula of studies for the various examinations.

*b.* Provide supplementary libraries and equipment for teachers and students.

*c.* “Appoint” college teachers to give, in addition to their ordinary college work, courses of instruction, both graduate and post-graduate, which will be open to the whole university.

*d.* “Recognize” college teachers, whose work is confined to the colleges.

The Colleges will have to abandon the ideal of being self-contained and self-sufficient, and must be prepared to co-operate with one another and the university. The resources of the Presidency College, Calcutta, should, as far as possible, be thrown open to the university as a whole.

The University is to be relieved of the superintendence of High Schools and Colleges teaching up to the Intermediate examination. This to be transferred to a Board of Secondary and Intermediate Education under a salaried president. This Board will—

*a.* Define the curricula for High Schools and Intermediate Colleges.

*b.* Conduct the High School (matriculation) and Intermediate examinations. This last examination, not the matriculation, will be the nominal test of fitness for admission to university courses.

*c.* Grant recognition after inspection—for which it will



have its own staff of Inspectors—to High Schools and Intermediate Colleges as certifying that they are adequately organized and equipped to present candidates for the High School and Intermediate Examinations.

*d.* Advise Government as to the needs of these grades of education.

There should be established at an early date an *Islamiya College* for Muslim students, to which university chairs or readerships in Arabic, Persian, and Islamic history should be attached, and an *Orthodox Hindu College*, based upon the degree department of the Sanscrit College, to which university chairs or readerships in Sanscrit and Pali should be attached.

The Postal Administration may be said to date from 1854, when the half-anna rate of postage for letters, **Posts and** irrespective of distance, was introduced. **Telegraphs.** Before this time postage was very expensive, and varied according to the distance over which the letter had to be carried.

Postal and Telegraphic business are entrusted to the same department, presided over by an officer called the Director-General of Posts and Telegraphs. This officer has under him in each province a Postmaster-General, who may be an Indian civilian or a postal officer, and a certain number of Directors of Telegraphs belonging to the Telegraph Service.

Irrigation also dates from Lord Dalhousie's time, and the opening of the Ganges and Bari Doab canals in 1854. **Irrigation.** Irrigation is undertaken as a means of insurance against scarcity resulting from failure of the rains. The most important irrigation canals in India are the Sone, Buxar, and Orissa canals

in Bengal, the Kaveri and Coleroon and Godavari canals in Madras, and the elaborate system of canals connected with the rivers of the Punjab, which have made tracts of fertile land, such as the Chenab Canal Colony, out of what was previously absolute desert.

Irrigation is a branch of the Public Works Department, and Irrigation Canals come under the Public Works member of the Viceroy's Executive Council. There is also a Director-General of Irrigation with the Government of India, and every province which has Irrigation Canals has a Secretary to Government in charge of them.

Railways can be best considered in connection with the capitals into which they run, and which they connect. **Railways.**

Calcutta has the Government-managed Eastern Bengal Railway connecting Northern, Central, and Eastern Bengal, and Dacca and Assam with Calcutta. It transports a heavy jute crop from Eastern Bengal and tea from Assam and Northern Bengal, and runs into Sealdah.

The Bengal-Nagpur line connects Madras and Calcutta. It runs along the east coast of India, and provides a connection, alternative to that of the East Indian, between Calcutta and the Chota-Nagpur coal-fields. It runs into Howrah.

The East Indian Railway starting from Howrah connects Calcutta with Western Bengal, the Raniganj and Chota-Nagpur coal-fields, Behar, the United Provinces, Allahabad, and Agra, and links up with the North-Western Railway at Umballa. The other chief railway in the United Provinces is the Oude and Rohilkand, which runs between Lucknow, Allahabad, and Benares.

The only railways in Bengal which have no direct communication with Calcutta are the Assam-Bengal and the Bengal and North-Western. The Assam-Bengal Railway, starting from Chittagong, runs through the Khassia Hills to Debrogarh in Assam, and connects the Surma and Brahmaputra valleys with the sea at Chittagong. The Bengal and North-Western Railway also has no direct communication with Calcutta. It runs from Lucknow along the north bank of the Ganges, and forms a junction with the Eastern Bengal Railway at Katihar.

Madras is connected with Calcutta by the Bengal-Nagpur Railway, which serves the northern parts of the Madras Presidency. It is connected with Bangalore by the Madras and Southern Mahratta Railway, which serves the western and north-western parts of the Madras Presidency, and runs from Bangalore along the west coast to connect with the Great India Peninsula Railway at Poona.

The whole of Southern India south of Madras is served by the South India Railway running into Egmore station. The ferry between Maheshvaram Island and Ceylon (between Dhaneshkodi and Tallaimanaar), belongs to and is worked by this railway.

The chief railway of Bombay is the Great India Peninsula, which connects Bombay (Victoria Terminus) with Agra and Delhi. It has a junction with the Bengal-Nagpur at Nagpur, with the East Indian at Jabalpur, and with the Madras and Southern Mahratta at Poona. The Bombay, Baroda, and Central India Railway has a line from Delhi via Ajmere to Ahmadabad, and thence along the west coast to Bombay (Colaba).

The chief railway of the Punjab is the Government-managed North-Western Railway which connects Peshawar, Lahore, and Karachi, and has a junction with the East Indian at Umballa.

The Government-managed railways are controlled by the Railway Board, and a staff of Government Inspectors examine and pass the construction of all lines, the interest on the capital of which is guaranteed by Government.

District Boards at District Head-quarters and Local Boards at Subdivisional Head-quarters were set on foot by Lord Ripon's Local Self-Government Act, 1885. Their members were partly elected and partly nominated. They

**Self-Government**  
**(a) District and**  
**Local Boards.**

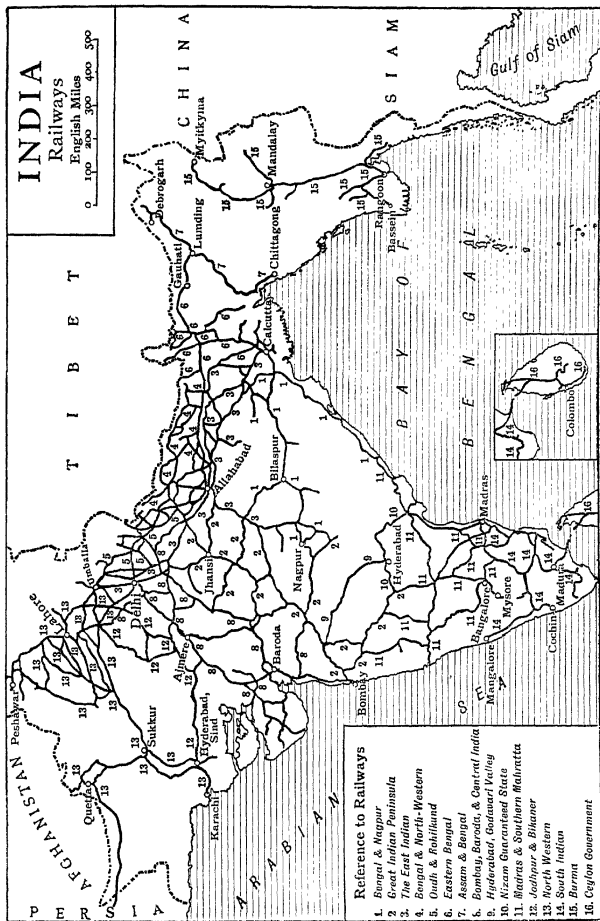
were given powers to construct and repair certain roads, and administer the Road Cess, to manage Primary and Middle Schools, Sanitation, Dispensaries, and Vaccination. The Magistrate was usually elected Chairman, and so retained a good deal of power in these matters.

The District Boards and Municipalities are among the public bodies authorized to elect members of the Provincial Legislative Councils.

Municipalities may be said to date from the Local Self-Government Act of 1885, when the Presidency towns, which had been formerly managed by nominated justices, were placed under Municipalities. Municipalities elected by the ratepayers, and similar local bodies were established in many great towns. Their duties are the care and lighting of the roads, the naming of streets, and the numbering of houses, provision for water-supply, drainage, sanitation, medical

relief, vaccination, and education, particularly primary education; they are empowered to impose rates, enact by-laws, make improvements, and spend money subject to the sanction of the local government.

By the Village Self-Governing Act, 1919, passed upon the lines recommended in Bengal District Administration Committee's Report of 1913, a certain  
(c)  
**Village Unions** number of villages are allowed to form  
**or Panchayats.** Unions and to elect Union Committees, or Panchayats, which could settle what local sanitary measures, such as jungle-cutting, are required, where wells and tanks for drinking-water are needed, or what form of elementary education is most suitable to the locality. They are empowered to levy a rate upon the area, from which they have been chosen, to meet the cost of these measures.





## BOOK III

### CHAPTER I: SECTION I

#### Measures Completing the Settlement of India after the Mutiny

The Mutiny entailed very heavy expenditure on the Government of India; so Mr. James Wilson was brought from England to put the finances of India on a better footing. He obtained more revenue for government by imposing the Income Tax, and establishing the Paper Currency, which provided a cheaper material for money than silver, and so facilitated the exchange of commodities.

The Indian Penal Code was passed into law in 1860, and the Codes of Civil and Criminal Procedure in 1861. The first authoritatively laid down the punishments to be inflicted on those who were guilty of various crimes, and the second and third settled the way in which civil and criminal actions should be conducted. The Supreme Court and Sadr Diwani Adalat were abolished, and replaced by the Calcutta High Court.

Non-official members were added to the Viceroy's



Legislative Council and to the Councils of Madras and Indian Councils Bombay to assist in making the laws, Act, 1861. and the legislative powers taken away from the Madras and Bombay Legislative Councils, by the Charter Act of 1833, were restored to them by the Indian Councils Act of 1861.

A Legislative Council with non-official members was established for Bengal in 1862.

The Universities of Calcutta, Madras, and Bombay were founded in the year 1859. They were non-Foundations of Indian residential, and were purely examining Universities, 1859. bodies. They were intended to mark the degree of proficiency acquired in the various branches of learning, by the grant of degrees to all persons found qualified. The model on which they were formed was the University of London, founded some twenty-five years before.

## CHAPTER I: SECTION II

### Viceroyalties of Lord Elgin, Sir John Lawrence, and Lord Mayo

Lord Elgin, who, as Sir Frederick Bruce, had been Lord Elgin, British Ambassador in China, was appointed 1862-3. to succeed Lord Canning as Viceroy. He arrived in India 1862, but died at Dharamsala, November, 1863.

Sir John Lawrence, 1864-9. Sir John Lawrence, who had been Lieutenant-Governor of the Punjab during the Indian Mutiny, was appointed to succeed Lord Elgin as Viceroy.

A war with Bhutan was provoked by the insults offered by the Bhutias to the British envoy, Mr. Ashley Eden. A tract called **Bhutan War.** the Bhutan Doars, stretching from the River Teesta on the west to the River Jaldaka on the east, was annexed in consequence of this war, and became part of the Jalpaiguri district. A large amount of tea is produced in it.

The Orissa officials had no experience of famines, and they were consequently unable to recognize the signs of the coming scarcity, which followed the failure of the rains of 1866, and therefore they had **The Orissa Famine, 1866-7.** no projects for relief works ready. The isolated position of the province, which is bounded by the sea on the east and by impassable jungle on the west, made the importation of food difficult, and the facts that the south-west monsoon was blowing and that the coast of Orissa is practically harbourless, increased this difficulty. To this cause the immense loss of life (about a quarter of the total population of four million) was due.

Lord Mayo succeeded Sir John Lawrence as Viceroy. **Lord Mayo, 1869-72.**

The whole revenue of the country was in the hands of the Government of India, which assigned certain heads of revenue to the Provincial Governments to meet their requirements.<sup>1</sup> If **Decentralization of the finances.** more was required, the Provincial Governments had to ask the Government of India for more, and, generally speaking, there was no motive for economy,

<sup>1</sup> Previously to 1858, not even a *chuprassi* on four rupees a month could be taken into permanent service without the sanction of the Governor-General in Council.

and those which were loudest in their requests got the most. Lord Mayo's Decentralization Scheme aimed at the enlargement of the powers and responsibility of the Provincial Governments, with regard to the public expenditure in some of the civil departments. Certain grants were made, and certain departments, such as Police, Education, Jails, Roads, and Civil Buildings were made over by the Provincial Contract System, lasting for five years, to be administered by the Local Government, which would gain by any economy in administration they were able to introduce. In 1877, under Lord Lytton's Government, this policy was carried further by the assignment to the Provincial Governments of certain heads of income and expenditure to be subject to their exclusive control.

Lord Mayo held a Durbar at Umballa, in which he recognized Sher Ali, youngest son of Dost Muhammad, Amir of Afghanistan, who had conquered Umballa, his brothers Afzal Khan and Azim Khan, 1869. as Amir of Afghanistan.

Lord Mayo was murdered at the Andamans, by a convict, on 8th February, 1872.

## CHAPTER I: SECTION III

### Viceroyalties of Lords Northbrook, Lytton, and Ripon

Lord Northbrook succeeded Lord Mayo as Viceroy. The chief event of his Viceroyalty was the famine of

1873-4 in Behar, after which the Famine Commission elaborated a Famine Code for the management of future famines. The province of Assam, which had been previously considered the north-eastern frontier district of Bengal, was united with the districts of Sylhet and Kachar, and formed into a separate province under a Chief Commissioner, 1874.

Lord Northbrook,  
1872-6.

Mulhar Rao, Gaekwar of Baroda, after trial before a Commission, on which the native princes of India were represented, was dethroned for attempting to poison Colonel Phayre, Resident at Baroda. A minor, belonging to a collateral branch of the Gaekwar's family, was placed upon the throne in succession to Mulhar Rao.

The Gaekwar  
of Baroda.

In the cold weather of 1875-6, the Prince of Wales, afterwards King Edward VII, paid a visit to India. The present king, with his consort, visited India, thirty years afterwards, as Prince and Princess of Wales, in 1905-6, and again, after ascending the throne, in 1911-2.

Lord Lytton succeeded Lord Northbrook as Viceroy.

Lord Lytton,  
1876-80.

On 1st January, 1877, the Queen was declared Empress of India at a Durbar held at Delhi. By the assumption of the title of Kaisar-i-Hind by the Queen, the supreme position of England in India was emphasized and declared to the world. It was the token that Victoria, Empress, was the *ekchatradhipati* of India.

Queen Victoria  
proclaimed  
Empress of India.

The famine in  
Southern India,  
1876-7.

The chief events of Lord Lytton's viceroyalty were the famine in Southern India, and the Second Afghan War.

The famine in Southern India was a very serious calamity, which caused a mortality of over five million lives.

The Second Afghan War was the result of the orders of the Amir Sher Ali that the British envoy to Kabul,

**The Second Afghan War, 1878-80.** Sir Neville Chamberlain, should be forcibly prevented from passing by the fort of Ali Masjid in the Khyber Pass, whilst he received the Russian envoy, General Stolietoff, at Kabul with all honour.

The British Government declared war, and three armies advanced on Kabul through the Khyber, the Kuram, and the Bolan Passes. Sher Ali fled to Russian Turkistan, and died there. His son, Yakub Khan, was recognized as Amir, and con-

**Treaty of Gundamuk, 1879.** cluded the Treaty of Gundamuk by which he agreed to receive a British Resident in Kabul, and to cede to the British Govern-

ment the districts of Thal and Chotiali.

The Khan of Khelat was recognized as under British protection, and the province of British Baluchistan, including the important military station of Quetta, was formed out of territory ceded by the Khan.

Sir Louis Cavagnari was appointed Resident in Kabul, but he and his escort were murdered in a sudden rising.

**Fresh outbreak of war.** The war with Afghanistan broke out afresh, and Sir Frederick Roberts retook Kabul, but was besieged in the Sherpur cantonment by the Afghans in December, 1879. Yakub Khan was suspected of complicity with the murder of Cavagnari and his escort, and was deported to India.

On 27th July, 1880, a British force under General Burrows was defeated at Maiwand, near Kandahar, by

Ayub Khan, brother of Yakub Khan. Sir Frederick Roberts then made his famous march from Kabul to Kandahar, and defeated Ayub Khan outside Kandahar, 1st September, 1880. In 1880, on the return of a Liberal Ministry under Mr. Gladstone to power, Lord Lytton resigned, and was succeeded by Lord Ripon as Viceroy.

Lord Ripon recognized Abdur Rahman Khan, son of Afzal Khan, second son of Dost Muhammad, as Amir of Afghanistan, and withdrew all the British troops from the country. Abdur Rahman Khan reigned undisturbed till 1901, when he died, and was peacefully succeeded by his son, Habibullah Khan, 1901-19.

Lord Ripon in 1882 repealed the Vernacular Press Act passed by his predecessor, which placed the Indian Vernacular Press under the control of a censor.

Repeal of the  
Vernacular  
Press Act.

In 1884, owing to the prosperous state of the revenues, Lord Ripon's Government was able to abolish the import duties, excepting those on salt and spirituous liquors, and thereby gave an especial impetus to the Manchester trade in cotton goods in India.

Abolition of  
the import  
duties, 1884.

The Criminal Procedure Amendment Act, 1884, or Ilbert Bill, so called from the Local Member of Council who introduced it, was intended to redress a racial inequality by giving Indian magistrates, who were members of the Indian Civil Service, jurisdiction over Europeans in the *mofassil*, which they did not hitherto possess. Before this bill became law, it excited so much opposition, that

The Ilbert  
Bill, 1883-4.

a compromise was arrived at, giving Europeans who were tried before Indian magistrates the right to demand a jury, the majority of which must be Europeans or Americans. Lord Ripon was succeeded as Viceroy by Lord Dufferin, 1884.

## CHAPTER I: SECTION IV

### Viceroyalties of Lords Dufferin, Lansdowne, and Elgin

<p>Lord Dufferin, 1884-8.</p> <p>Complications with Russia.</p> <p>Joint Afghan Boundary Commission.</p>	<p>When Lord Dufferin became Viceroy, war seemed imminent between Russia and Afghanistan, and Great Britain as the ally of Afghanistan. A Joint Boundary Commission was appointed by agreement between Great Britain and Russia to clearly define the boundary between Russian Central Asian territory and Afghanistan.</p>
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Whilst the demarcation of boundaries was in progress, an attack by the Russians upon the Afghans at Penjdeh, a village on the Afghan frontier, the possession of which was disputed, nearly precipitated war. The Commission, however, persevered, and the ratification of the frontier which they demarcated was an important step towards the prevention of future misunderstandings between Russia and Afghanistan, in which there was always a danger that Great Britain might have to intervene.

Lord Dufferin's reception of the Amir Abdur Rahman in Durbar, at Rawalpindi, proclaimed to the world that Great Britain had guaranteed the frontiers of Afghanistan, as demarcated by the Joint Boundary Commission, against invasion by any foreign power.

After the risk of war with Russia in 1885, and in view of the liabilities incurred by Great Britain towards Afghanistan, the army in India was increased by 10,000 British and 20,000 Indian troops. The cost of this increase necessitated a revival of the Income Tax.

**Increase of the army in India and revival of the Income Tax.**

In 1885 Lord Dufferin took a step which had an important influence in confirming the loyalty of the native princes. He restored to the Maharajah of Gwalior the custody of the Fortress of Gwalior, which had been garrisoned by British troops since the Indian Mutiny.

**Retrocession of the Fortress of Gwalior.**

Theebaw, King of Burma, was intriguing with the French, and refused to grant any redress for his oppression of British merchants. After this, when he, without any justification, declared the property of the Bombay-Burma Trading Corporation forfeited, war was declared. General Prendergast occupied Mandalay; Theebaw and his queen, Supaylat, were deported to Ratnagiri, in the Bombay Presidency, and Upper Burma was annexed by proclamation in January, 1887. The peace of the country was long troubled by Dakoits, and it was not till these had been chased and hunted down, by mobile bodies of mounted infantry, that the country could

**Annexation of Upper Burma.**



settle down to its present condition of tranquil prosperity.

The first Indian Congress was held in Bombay in 1885. The Congress was started on the advice of **The Indian Congress.** Mr. Allan Octavius Hume, I.C.S., late Secretary to the Government of India. It was intended to provide a means of informing the Government of the wishes of the Indian people, and to allow English-educated Indians a means to express their ideas how the wants of the people should be satisfied.

Queen Victoria succeeded to the throne in 1837, and her Jubilee, or the fiftieth anniversary of her accession, was celebrated in 1887. Her Diamond **Queen's Jubilee.** Jubilee, or the sixtieth anniversary, followed in 1897. The Queen died on the 22nd January, 1901, and was succeeded by her eldest son, the Prince of Wales, as Edward the Seventh.

Lord Dufferin was succeeded as Viceroy by Lord Lansdowne. Both these Viceroys had **Lord Lansdowne,** previously been Governor-General of **1888-93.** Canada.

The Bengal Government had long been anxious to open up trade with Tibet, and, in 1886, an expedition, **Tibetan complications.** under Mr. Colman Macaulay, Secretary to the Bengal Government, was about to start for Lhasa on a mission partly political and partly scientific. This was abandoned out of deference to Chinese susceptibilities, and, as an inducement to the Chinese Government, not to raise trouble about the annexation of Upper Burma.

The Tibetans invaded Sikhim and fortified a post at

Lingtu, commanding the trade route through the Jeylap Pass, and the Sikhim raja, who had married a Tibetan wife, permanently absented himself from Sikhim, and betook himself to the Chumbi valley in Tibet.

On the 24th September, 1888, the Tibetans were severely defeated at Gnatong and pursued as far as Rinchingong in the Chumbi valley. The Anglo-Chinese Treaty of 1890 recognized the British Protectorate over Sikhim, and a British Political Agent has since then been resident at Guntak, the capital of Sikhim. A mart for trade between India and Tibet was established at Yatung on the frontier between Bengal and Tibet.

In 1892 the Raja of Manipur, a state between Assam and Burma, murdered Mr. Quinton, Chief Commissioner of Assam, and his party. He was de-  
throned and deported to the Andamans, and the country was taken under  
British management till the minor Raja, who was chosen from a collateral branch of the reigning family, should attain his majority.

Manipur taken  
under British  
management.

Under Lord Lansdowne's Government the "Sphere of Influence" policy was first applied to the tribes on the North-West Frontier between India and  
Afghanistan. This meant that the British  
Government claimed to control their foreign relations, and to have at all times free access through their territories, without any right to interfere in their internal concerns. In 1893 Sir Mortimer Durand, the Foreign  
Secretary to the Government of India, was  
sent on a mission to the Amir of Afghanistan, Abdur

Spheres of  
influence.

Durand Line.

Rahman Khan, to settle which of the tribes in the "no-man's-land", between British and Afghan territories, should come under British, and which under Afghan influence.

In 1892 the number of non-official members in the Imperial and Provincial Legislative Councils was **Reconstitution of the** increased, and the Universities and **Legislative Councils.** other public bodies were allowed to nominate members. This was the first recognition of the elective principle in the Indian Government system.

Lord Lansdowne's Government incurred some un-  
**Age of** popularity by its interference with the  
**Consent Bill.** Hindu custom of infant marriage, and by raising the age at which Hindu girls could be legally married.

The latter part of Lord Lansdowne's administration was marked by Hindu riots to prevent the killing of **Anti-cow-killing** cows by Mohammedans at the Bakr Id **agitation.** sacrifice and by Europeans for food. The riots were promoted by associations called Gorakshini Sabhas, the members of which considered it part of their religious duty to save cows from being slaughtered, on account of the sacredness ascribed to these animals in the Hindu religion. Those who wished that Hinduism should be revived and restored to its pristine purity, raised the cry of "Back to the Vedas", and the anti-cow-killing agitation was part of the same movement.

The condition of the armies of the Native States came up for consideration in Lord Lansdowne's time. It was resolved to reduce their numbers, but to make

those who were retained in service really good soldiers, fit to take their place in line with British troops: to them was given the title of Imperial Service Corps.

For some twenty or more years prior to this period a great amount of difficulty had arisen in conducting trade and in paying the interest on India's debt through a change that had taken place in the relative values of gold and silver.

The number of rupees required to purchase an English sovereign was steadily increasing year by year. For a period of some forty years, from 1835 onwards, ten rupees would purchase a gold sovereign, so the payments made by India to Europe could be easily carried out by giving ten rupees for every sovereign's worth that was owed. But when silver got cheaper and gold dearer, more rupees had to be paid for a sovereign, till at one time it required almost 1000 rupees to pay a debt of £50 sterling. That is to say, the rupee which had been equivalent to 2s. of English money, had fallen to the value of nearly 1s.

Indian money  
and the exchange  
difficulty.

This fall was due chiefly to two important circumstances, the first being that Germany, which had used silver almost exclusively for her coinage up till 1872, changed from a silver to a gold standard, the German 20-mark gold piece having practically the same value as the English sovereign. Other countries in Europe, which had hitherto freely coined silver, ceased to do so, excepting under certain definite restrictions. The demand for silver for coinage was therefore very much reduced.

At the same time new silver mines were being discovered in America, Australia, and elsewhere, and the amount of silver produced consequently increased very much. Owing to this circumstance, the peculiar situation arose that, whereas the amount of silver available for the world's needs was very much greater than it had ever been before, the demand for it was very much less. Coincidentally, the annual output of gold from the mines of America and Australia was steadily diminishing, with the result that gold was growing dearer and silver was growing cheaper, till the position above referred to was reached, namely, that the silver rupee in terms of gold dropped to about 1s., and much difficulty arose in meeting India's debts to countries with a gold coinage.

To overcome this difficulty, the Lansdowne Government, in the year 1893, closed the India mint to the free coinage of silver. People therefore could no longer take as much silver as they pleased to the mint to have it coined into rupees. The Government took complete control of the coining, and coined just as many rupees as they thought that the country required. By this means they were able to fix the value of the rupee at 1s. 4d. in English money, being fifteen rupees to the £1 sterling, at which figure it remained fairly stable till the time of the great European War, when circumstances brought about a further change in the relative values of the sovereign and the rupee.

Lord Lansdowne retired in the year 1893 and was succeeded by the Earl of Elgin as Viceroy. The new Governor-General was the son of

the Earl of Elgin who had been Viceroy, 1862-3.

Chitral is a state to the north-east of Kashmir which commands the passes of the Hindu Kush mountain range, and the establishment of a British Agency there was part of the policy of extending British influence beyond the

The Chitral Expedition of 1895.

actual limits of the frontier. In March, 1895, the British Agent was besieged in the Fort of Chitral by one of the claimants to the Mehtarship or chief authority in Chitral, and his ally, Umra Khan, Chief of Jandul. On the 3rd April, 1895, General Sir Robert Lowe's force advancing from Peshawar forced the Malakand Pass, and the passages of the Swat and Panjkora Rivers. Meanwhile Colonel Kelly advanced from Gilgit, and, after overcoming the greatest physical difficulties in the mountain defiles, succeeded in relieving Chitral, which was permanently occupied by troops, and a road made to it from Peshawar.

The final step in settling the boundary between Russian territory in Central Asia and Afghanistan was taken when the frontier in the region of the Pamirs to the north-east of Afghanistan was marked out, and the Afghans agreed to retire to the south bank of the Panja branch of the Oxus, which was taken as the frontier line in this region.

Pamir delimitation.

The war on the North-West Frontier, in which the British Government was opposed by a combination of the border tribes, was undoubtedly the result of the Forward Policy (the idea that an invader could be best opposed by extending British influence as far as possible

War on the North-West Frontier and the Tirah Expedition.

beyond the North-West Frontiers)<sup>1</sup> and of the Durand Agreement of 1893, the object of which was to mark out the territory beyond the frontier into the Spheres of Influence of the Amir and the British Government. The tribes through whose territory the road from Peshawar to Chitral runs believed that the British Government had treacherously broken their promise not to occupy their country. The attack by the Waziris upon the British force in the Tochi valley was the signal for hostilities, and the attack upon the Malakand garrison by the tribesmen of Swat and Buner followed. The next incidents were the attack by the Afridis on the Khyber Pass, and that of the Orakzais on the British forts on the Samana range.

It was resolved to punish the Afridis for their attack on the Khyber Pass by an expedition to "lift the purdah of Tirah", that is, to penetrate to the Afridi head-quarters on the Tirah plateau to the north-west of Peshawar, to which no European enemy had ever before penetrated. The expedition made its way to Bagh, the centre of Afridi intrigue, and returned to Peshawar down the Bara and Mastura valleys.

The Import Duties, which were taken off in 1884, were reimposed in March, 1894, at the rate of 5 per cent on all articles except cotton goods. In December, 1894, cotton goods and cotton yarns were brought under this Import Duty, but, to prevent any breach of the requirements of Free Trade, a Countervailing Excise Duty

<sup>1</sup>The opposite to the Forward was the Masterly Inactivity Policy. Those who advised this method of meeting a foreign enemy held that the British army, without going beyond the frontier, should attack the invader as he issued from the defiles of the Himalayas.

of a corresponding amount was collected within Indian limits upon goods manufactured in Indian cotton-mills, which could compete in the Indian market with cotton goods imported from Lancashire. In 1896 the Cotton Import Duty and the corresponding Excise Duty were reduced to  $3\frac{1}{2}$  per cent, but the Excise Duty was levied on all cotton goods manufactured in Indian mills, whether competing with those of Lancashire or not.

The year 1897 was one of severe famine in Behar, Bengal, the United Provinces, the Southern Punjab, Rajputana, the Central Provinces, Berar, and the Madras and Bombay Deccan. The famine of 1897.

The Plague is believed to have been imported into India from Hong-Kong, and first appeared in India at Bombay in September, 1896. It caused a great loss of life in Western India, Mysore, and the Punjab, but, though it appeared in Calcutta in 1899, it has fortunately hitherto been less virulent in Bengal and Madras than in Western India. The Plague. Lord Curzon. Lord Elgin was succeeded by Lord Curzon as Viceroy in 1898.



## CHAPTER II: SECTION I

### Lord Curzon—Frontier Policy

Lord Curzon made an entirely new departure in Frontier Policy by withdrawing British troops from the isolated frontier posts, and replacing them by tribal levies, with British officers, such as the Khyber Rifles and the Waziristan Militia.

He has formed the North-West Frontier, including the four trans-Indus districts of Peshawar, Kohat, Bannu, and Dera Ismail Khan, with the tribal territory beyond their limits, and the six political agencies of Dir, Swat, Chitral, the Khyber, the Tochi valley, and Wano into a province by itself, separate from the Punjab administration, and directly subordinate to the Government of India. The object of this change was to bring the frontier and the tribes in the British sphere of influence beyond it more directly under the supervision of the supreme Government.

## CHAPTER II: SECTION II

### Famine Policy

The famine which Lord Curzon had to face was the worst in Indian history of which authentic statistics are available. Never before had one famine followed another in so short a time as two

years. The maximum of persons ever likely to be in receipt of famine relief at one time was estimated by the Famine Commission of 1878 at four and a half millions, but in July, 1900, there were six million persons famine-stricken. The Central Provinces, Bombay, Deccan, Berar, Rajputana, and the Southern Punjab were stricken with famine for the second time in two years, and Gujrat, "the garden of India", was affected for the first time in the memory of man.

Lord Curzon made a material change in the famine policy previously pursued, by not requiring every irrigation scheme, which was taken as an insurance against famine, always to return a profit to Government. He recognized that there may be Irrigation Schemes, as well as Railways, which do not pay commercially, but yet justify their existence as a protection against famine. Railways, however, were not neglected. During the five years 1899-1903, 4916 miles of line were constructed, as compared with 3536 miles under Lord Elgin, and 3928 miles under Lord Lansdowne. The total number of miles of line open in 1905 was 27,577. This figure was raised to 32,528 on the 31st March, 1911, and to 36,616 on the corresponding date in 1919.

In connection with the protective measures taken against famine it was important to ensure that the land should remain in the hands of those who are able to make the best use of it. This consideration led Lord Curzon's Government to place restrictions on the power of the peasantry of the Punjab and the Deccan to alienate their lands for debt to the money-lenders.

Lord Curzon's  
famine policy.

Restrictions placed  
upon the alienation  
of land.

The question whether the burden of the land revenue is heavier than it should be, is naturally important in connection with famines, as it is asserted that the districts most highly assessed by the land tax suffer most from famine. In 1902 the Government of India issued a detailed resolution, showing that in provinces in which the revenue is received direct from the landlords, the limit of 50 per cent of their net receipts is uniformly observed. The only exception is the Central Provinces, in which the revenue is from 50 to 75 per cent of the rental. In raiyatwari provinces, in which the revenue is received direct from the cultivators, the maximum revenue taken by the State in exceptionally fertile areas is about 20 per cent, or one-fifth of the gross produce.

Under Akbar the proportion of the gross produce taken as produce was 33 per cent, under the Mahrattas never less than 50 per cent, under the old native rulers of Bengal 54 per cent, and under the Sikhs in the Punjab 40 to 50 per cent. These amounts were, however, levied in kind, and if the cultivator suffered from unfavourable seasons, or had his crops devastated by a foreign enemy, the Government revenue suffered to the same extent. Whatever happened, the cultivator had usually enough left to live upon, and enough grain for sowing in the next season. The British Government takes a much smaller amount—not much more than 3 to 8 per cent—of the gross produce on the average. In the fertile tracts of the Punjab the assessment amounts to 17 per cent; in Gujrat, the garden of India, to 20 per cent. These amounts are, however, fixed in advance, and must be paid in cash, be the season good or bad. The theory of

the British Land Revenue is that, taking one year with another, it should not be excessive, and that the profits of a good year should make up for any losses caused by the deficiency of the crops in a bad year. Practically these profits are seldom or never saved by the cultivator, but are always swallowed up by the money-lender, to whom the cultivator must always have recourse for cash to pay his land revenue assessment.

In order to make the system of Land Revenue collection more elastic, suspensions and remissions of Land Revenue are sometimes given when famine, or a similar cause, prevents the revenue being paid, and in tracts where the cultivation is insecure the assessment is sometimes allowed to fluctuate with the crop. The revenue collection is, as far as possible, adjusted in accordance with the changes in the circumstances of the people, and should the circumstances of the people deteriorate from causes like continued malarial fever or earthquake, the assessments are sometimes reduced.

Certain improvements in the method of assessing the land tax have been made. Agricultural improvements effected by the rayats' own capital are not assessed, and prospective sources of profit are no longer taken into consideration. Large enhancements of revenue, which are often the necessary result of long-term settlements, are imposed in accordance with a progressive and graduated scale.

The question of providing capital for the rayat and town artisan, independently of the money-lender, was gone into by Lord Curzon's Government, which passed the Co-operative Credit Societies' Act, 1904. These Societies grant loans to rayats and artisans on the

joint security of all the members of the Society. In 1912, the machinery was improved by the establishment of Co-operative Central Banks to finance these Societies.

## CHAPTER II: SECTION III

### A Member of the Executive Council appointed for Commerce and Industry

One reason why famines are so severe in India is that agriculture is the one great industry of the country. On this account the Government welcomed the investment of capital in non-agricultural enterprises, improved the means of railway communication with the coal-mining centres, and subsidized the schemes for the application of modern science to the needs of the tea and indigo planters. The Delhi Durbar Exhibition of Indian Art was also designed for the improvement of Indian trade. A special member of the Viceroy's Executive Council for Commerce and Industry was also appointed to formulate a policy, and consider schemes having the same object.

## CHAPTER II: SECTION IV

### Education

Education occupied a prominent place among the subjects which Lord Curzon took in hand during his viceroyalty. His educational policy was summarized

in the resolution of the Government of India, 11th March, 1904. The most important changes introduced were the abolition of Primary Examinations and the substitution of general efficiency for payment by results as the standard by which primary schools were in future to be estimated. Vernacular education, both Primary and Secondary, has been reformed on modern lines by the introduction of an adaptation of the Kindergarten System. Nature-study and Hand-and-eye Training have been introduced, and "the science of common life" is practically taught.

The University Commission, under the chairmanship of Sir Thomas Raleigh, Legal Member of Council, was appointed to consider how far the teaching, as distinct from the merely examining function of the Indian Universities, could be improved. The commission reported that, owing to the gradual cheapening of university education, more persons had been induced to take advantage than were intellectually qualified to profit by their studies. The increase of college fees, the discontinuance of the affiliation of colleges which do not teach the full course for graduation, the introduction of a system of college inspection by the Universities, and of more stringent rules for the future for the affiliation of colleges and schools were therefore recommended. The schools were not to regulate their courses as entirely as before, with a view to their pupils' success at the Entrance Examinations of the Universities. School leaving-certificates were to be introduced for the benefit of those who did not wish to continue their studies at the Universities, but wished to be able to produce a certificate of general proficiency. The number of members in the Senate or

governing body of each university was to be reduced, in order to ensure that only those really interested in education should be members. Lord Curzon found it expedient to limit the freedom formerly allowed to Local Governments in interpreting the orders of the Government of India on education. A Director-General of Education was appointed to ensure that the education policy of each Local Government should be animated by "community of principle and of aim". The Director-General of Education has now been replaced by a member of the Viceroy's Council in special charge of Education.

## CHAPTER II: SECTION V

### Measures of Home Administration

A primary requisite of good government is a satisfied police. The Government, acting on the report of the **Police Commission.** of Sir Andrew Frazer, has granted to the police a substantial increase of pay and an improvement in their prospects. With a view of opening out a career in the police to well-educated natives of India, a new class of officers called Deputy Superintendents of Police has been instituted.

Another not less important requisite is that taxation should be light. In 1903, for the first time for twenty **Reduction of taxation.** years, the burden of taxation was lightened by the levying of the Salt Tax at Rs. 2, instead of at Rs. 2-8, per maund, and the raising of the

minimum annual income exempted from income-tax from Rs. 500 to Rs. 1000.

The Delhi Durbar of 1903, at which King Edward VII was represented by his brother, the Duke of Connaught, was an important event for the whole of The Delhi India, which there acknowledged its loyalty Durbar, 1903. to a common head, its membership of the same body politic, and its citizenship of the same Empire, "which is the only bond of union for its divisions of race, and class, and customs, and creed".

Queen Victoria died 22nd January, 1901. Throughout her reign she took a keen personal interest in Indian affairs. She personally revised the draft Death of of the Proclamation of 1858, so that it Queen Victoria. might more clearly represent the views of a female sovereign speaking to her Indian people. Towards the end of her life, she showed this in- Personal relations terest by appointing Indian servants between the Queen for her personal use at her Court, and and India. by learning Hindustani. She endeavoured to establish the personal tie between the British monarchy and its Indian subjects, which the present King and Queen have drawn closer by their visits to India.

## CHAPTER II: SECTION VI

### Foreign Policy

The consideration of Lord Curzon's foreign policy naturally divides itself into two heads: the policy of his Government towards foreign nations beyond the Indian



borders, and his policy towards the independent and feudatory States of India.

On two occasions during this period India sent troops beyond seas to fight for the Empire.

The Boer War. The Boer War broke out in 1899, and India played an important part in it by sending some thousands of British troops from India, who gave material aid in the defence of Natal against the Boers.

Expedition to China. In 1900, during the Boxer rising in China, a force chiefly consisting of Indian troops was sent from India, and took part in the relief of the Legations besieged in Peking by the Boxers.

French attempt to obtain a coaling station at Muscat. The French attempted to obtain a coaling station at Muscat, but, under Lord Curzon's orders, the Sultan was compelled to withdraw the concession by a threat that Muscat would be bombarded by the fleet.

Extension of the Quetta Railway. British trade and influence were extended by carrying the Quetta Railway as far as Nushki on the Baluchistan border, and by the measures taken to protect the caravan route from Nushki to Seistan. This line was subsequently extended to Duzdan, on the Persian Frontier, in 1917.

Lord Curzon's visit to the Persian Gulf. In the cold weather of 1903-4, Lord Curzon visited the Persian Gulf, escorted by an imposing naval force, in order to revive and strengthen the friendly disposition of the territories bordering on the Gulf towards the British Government.

The Tibetan Expedition of 1904 was necessitated by the neglect of the Tibetans to carry out the obligations imposed upon them by the Treaty of 1890. They

were especially unwilling to admit freedom of trade between India and Tibet; they argued that the treaty had been made with China and that they were not parties to it. The expedition dictated terms of peace at Lhasa, and, as security for the performance of these terms, the Chumbi valley between Bhutan and Sikkim was to remain in the occupation of British troops till the indemnity of 75 lakhs of rupees was paid.

Tibetan  
Expedition  
of 1904.

When the Liberal ministry of 1905 came into office the indemnity was reduced to 25 lakhs, and China was allowed to pay the sum instead of Tibet; so the Chumbi valley was evacuated in 1908.

In India itself, the policy of confidence in the native States, which led to the establishment of the Imperial Service Corps, was extended by Lord Curzon, who has provided in the Imperial Cadet Corps an opening to a military career for high-born Indian youths.

Imperial  
Cadet Corps.

Other important events were the deposition of the Maharajah of Panna, a Central Indian State, for misconduct, and the Berar Treaty with the Nizam.

The old arrangement was that the surplus revenues of Berar, less the cost of administration, were handed over to the Nizam. It was argued that the system of administration was intentionally made more expensive than it need be, in order that there might be no surplus revenues to be handed over. Lord Curzon concluded a treaty by which the province was permanently leased to the Indian Government, in return for an annual payment of 25 lakhs of rupees and a lump sum of 41 lakhs.

Berar Treaty  
with the Nizam.

## CHAPTER II: SECTION VII

## Lord Curzon's Extension of Office

In 1904, the Home Government paid Lord Curzon the unique compliment of extending his term of office for two years on the ground that "questions relating to Railways, Irrigation, Famine administration, and Police had all been investigated, and it seemed disadvantageous that the Viceroy, who had himself initiated these investigations, should quit office before they were dealt with".

Extension of  
Lord Curzon's  
term of office  
for two years.

In 1904 Lord Curzon returned to England on leave for six months, and Lord Ampthill, Governor of Madras, officiated as Viceroy. On Lord Curzon's return to India the most important topics, with which he dealt, were the Partition of Bengal, and the question of the Dual Control of the army.

The Partition of Bengal came into force on 16th October, 1904. By it the Bengal Commissioners' divisions of Chittagong, Dacca, and Rajshahi (with the exception of Darjiling), the district of Maldah, and Assam were formed into a new province called "Eastern Bengal and Assam", of which Mr. J. B. Fuller, Chief Commissioner of Assam, was made the first Lieutenant-Governor.

The district of Sambalpur, in the Central Provinces, was handed over to the old Province of Bengal, on the ground that Uriya was the language used in it, and it was incorporated with the Orissa division.

This change was made because the old Province of

Bengal was too large a charge to be efficiently administered by a single Lieutenant-Governor. At this time Eastern Bengal was deficient in means of communication—what communication there was was chiefly by water—the staff of Government officers was undermanned and overworked, and the whole area needed to be placed under the charge of an officer more closely concerned with its welfare than the Lieutenant-Governor of Bengal, as it originally stood, could ever be.

Lord Kitchener, the Commander-in-Chief, protested against the system by which his proposals were criticized by the Military Member of Council, his inferior in military rank. Lord Curzon and the rest of the Executive Council, except Lord Kitchener, were in favour of the maintenance of the existing system, but the Secretary of State, following the advice of a committee of military and financial experts, which he summoned to advise him, overruled them in favour of the Commander-in-Chief.

A compromise was arranged, but Lord Curzon's recommendation for filling up the office of Military Member was not accepted by the Secretary of State, and the new system seemed to unduly depreciate the position of the Military Member, and to deprive the Viceroy of having a second military adviser to appeal to. Lord Curzon was therefore unable to accept the system and resigned. He left India, after welcoming the Prince and Princess of Wales at Bombay, in November, 1905, and was succeeded by the Earl of Minto, grandson of Lord Minto, Governor-General of Fort William in 1807-13, and late Governor-General of Canada.

## CHAPTER III: SECTION I

### Lord Minto—Opium Trade

The Government of Lord Minto (1905-10) was compelled to give most of its time to the consideration of constitutional changes, and to the suppression of a violent outbreak of anarchist crimes. Before considering these topics, we may first notice a matter that seriously affected Indian revenue. For quite fifty years a controversy had raged in Britain over India's export trade in opium, which was bringing a large revenue to the Indian treasury. A Royal Commission was appointed with Lord Brassey as chairman. The publication in 1895 of the Report of this Commission brought the controversy to an end. It was not that the Report in its conclusions had settled the question: but the British Parliament and the British people decided that the interests of all concerned, and the good name of their government in India would be best safeguarded by abandoning the traffic. The arrangements for this end were practically completed in 1907, when the Indian Government sacrificed an annual revenue of from eight to ten crores of rupees. The incidence of this revenue did not fall upon India, but the loss had to be made up by increased taxation of the Indian people.

## CHAPTER III: SECTION II

## Political Unrest

The Partition of Bengal under Lord Curzon's administration was a measure of administrative necessity. The old province of Bengal was too large and too important to be administered by one man, and its subdivision became imperative in the interests of good government. The measure was nevertheless very unpopular. This measure, together with the agitation arising from the Universities Act of 1904, and other local grievances arising from Indian administrative measures, resulted in a dangerous revolutionary conspiracy, having its headquarters in Bengal and Poona, and supported by foreign societies in Europe and America.

Unrest was further stimulated by the conclusion, in 1905, of the Russo-Japanese War favourably to Japan, an issue of that conflict which aroused interest throughout Asia, and in India stimulated a spirit of unrest among the discontented.

Some attempts were made to undermine the loyalty of the Indian army, and generally to embarrass the Government. Except in one or two scattered instances, the native troops have been faithful to their salt.

## CHAPTER III: SECTION III

## Internal Policy

The progress of the agitation made it evident that the ordinary law against sedition required to be

strengthened. This was done by the Seditious Meetings Act, 1907; by the Summary Justice Act, 1908; by the Criminal Law Amendment Act, 1908; and by the Press Act, 1908.

Lord Morley's policy was one of blended repression and conciliation. By conciliation he hoped to win over the moderate party in opposition to the Government from their association with the extremists. With this object Messrs. K. G. Gupta and Hussain Belgrami were appointed members of the Secretary of State's Council in August, 1907, and Mr. S. P. Sinha, afterwards Lord Sinha of Raipur and Governor of Behar and Orissa, was appointed Legal Member of the Viceroy's Executive Council in 1909. On his resignation in November, 1910, he was succeeded by Mr. Ali Imam.

Lord Morley's principal measure of conciliation was the Morley-Minto Reforms, which were given Parliamentary sanction by the Indian Councils Act, 1909. This Act—

1. Added Indian members to the Viceroy's Executive Council (Mr. S. P. Sinha), and to the Executive Councils of Madras (the Raja of Bobbili) and Bombay (Mr. M. B. Chabul).
2. Raised the numbers of the additional members of the Imperial Legislative Council from 21 to 60; Madras Legislative Council from 24 to 50; Bombay Legislative Council from 24 to 50; Bengal Legislative Council from 20 to 50.
3. Ordained that a proportion of the Imperial Legislative Council should be elected by the unofficial additional members of the Provincial Legislative Councils.

4. Abolished official majorities, except in the Imperial Legislative Council.
5. Gave the non-official members the right to propose motions and to claim divisions in all the Councils.

## CHAPTER III: SECTION IV

### Foreign Policy

The chief point to notice is that Great Britain, abandoning her hostility to her traditional enemies, France and Russia, made friends with both. This was done to guard against the more pressing danger to the world's peace and liberty which had arisen from the ambitions of the Central European Powers.

In 1907 Great Britain and Russia agreed to limit their Spheres of Influence in Persia to the region nearest their respective frontiers, and that a neutral sphere should be left between them.

With regard to Tibet, both Powers agreed to recognize the suzerainty of China over the country, and Great Britain agreed not to annex or to interfere in the internal administration of Tibet. With regard to Afghanistan, Russia agreed to regard the country as outside her concern, and to transact all her business with Afghanistan through the agency of Great Britain. Great Britain, on her side, agreed not to annex or interfere with Afghanistan as long as the Amir continued to allow her to direct his foreign policy.



## CHAPTER IV: SECTION I

### Lord Hardinge—Repartition of Bengal

Lord Hardinge of Penshurst was appointed Viceroy of India in November, 1910. His first important official act was to send home the Repartition Dispatch, in which it was proposed that East and West Bengal should be again united, and that Assam should resume its status as a subordinate province under a Chief Commissioner. Behar, Chota Nagpur, and Orissa, the outlying areas of the old province of Bengal, were to be made into a new province under the name of Behar and Orissa.

The newly-united Province of Bengal was to be placed under a Governor appointed from England, with an Executive Council of three members, of whom one must be an Indian. There was also to be an Executive Council of three (one an Indian) for Behar and Orissa.

The capital of India was to be transferred from Calcutta to Delhi. The changes were announced by the King at the Delhi Durbar in December, 1911, and received Parliamentary sanction by the Government of India Act, 1912. Lord Carmichael, Governor of Madras, was appointed Governor of Bengal, and Maulvi Syed Shams ul Huda was appointed the first Indian member of the Bengal Executive Council, and the Maharajah of Durbhanga of that of Behar and Orissa.

The principal argument for the change was that public opinion in Calcutta was by no means always the same as in other parts of India, and it was undesirable that the members of the new Imperial Legislative Council should be exposed exclusively to its influence during the cold-weather session.

It was also thought that it was undesirable that the Viceroy and the Lieutenant-Governor of so important a province as Bengal should have their official headquarters in the same city.

Against the change, it was urged that the expense would necessarily be heavy. A new capital would require to be built at Delhi, and a new capital at Bankipore, which was to be the chief city of Behar and Orissa. Moreover, a large number of buildings had been erected at Dacca, which was to have been the capital of Eastern Bengal and Assam. These would not now be required for the purpose. They were ultimately utilized for the University of Dacca.

The Census of 1911 showed that the population of the Indian Empire had increased, since 1901, **Census** by over 7 per cent, and was 315 millions. **of 1911.** The figures for the census of 1921 give a population of 319 millions, a rate of increase of only 1.2 per cent.

When the Viceroy with Lady Hardinge was making his state entry into the new capital, Delhi, on the occasion of its being handed over to the Government of India by Sir Louis Dane, **Bomb** Lieutenant-Governor of the Punjab, **attack on** a bomb **the Viceroy.** was thrown at Lord Hardinge. The bomb struck the howdah in which the Viceroy sat, seriously wounding him and killing an attendant immediately behind him

on the elephant. Fortunately Lady Hardinge was unhurt; but the criminals escaped.

## CHAPTER IV: SECTION II

### The Coronation Durbar at Delhi

The Viceroyalty of Lord Hardinge will ever be remembered because of the visit to India of Their Imperial Majesties, the King-Emperor and Queen Mary, towards the close of 1911. Their state entry into Delhi on 7th December, and the Coronation Durbar on the 12th, called forth ample evidence of the undoubted loyalty of the people of India to the royal persons of their Sovereign and his gracious consort. The splendid simplicity of the ceremonies as arranged for the reception of Their Majesties, and the majestic dignity with which these ceremonies were carried out, cannot be described here. Those who were privileged to see Their Imperial Majesties ascend the lofty throne, set under a golden canopy on the open plain to the north of Delhi, will never forget either their own emotions or the acclamations of the vast multitudes as they greeted their Sovereigns.

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## CHAPTER IV: SECTION III

### India and the War

The lust of Germany for world dominion, political and commercial, plunged the world into the inexpressible misery of war. Almost every nation under the sun was

drawn into the mad turmoil, and forced to fight for existence. The war was against a Power that acknowledged no right which the sword could not defend. In that war India bore her part. The outbreak of the war called forth a remarkable outburst of loyalty and devotion to the King-Emperor on the part of the princes and peoples of India. All the ruling chiefs at once placed their trained military forces and the resources of their states at the disposal of the Government.

Two divisions and a division of cavalry were sent from India to France and Belgium in October, 1914. Two divisions also went to Egypt. Indian troops fought side by side with the Japanese at the siege of Tsingtao in China.

Throughout the war the main source of reinforcements for the operations in Mesopotamia and East Africa was India. Up to February, 1916, when the British War Office took it over, the war in Mesopotamia was managed by the Government of India.

In the autumn of 1914, the *Emden*, a German warship, bombarded Madras, and created considerable panic by her raids on commerce in the Bay of Bengal. Fortunately her career of devastation was short, and she was forced ashore on the Cocos Islands by H.M.A.S. *Sydney*.

## CHAPTER IV: SECTION IV

1914-15

Towards the end of 1914, what is known as "the *Komagata Maru*" incident occurred. Under the Asiatic Immigrant Laws of Canada, a large number of emigrants

from the Punjab had been refused permission to land at Vancouver. They returned to India, and were Komagata landed from the *Komagata Maru*, at Budge-Mar. Budge, on the 29th September, 1914. The Government claimed the right to control their movements under the Ingress to India Ordinance, and wished them to enter a train for conveyance to the Punjab. They refused, and expressed a wish to march to Calcutta, and offered resistance to the authorities. This, and similar incidents, added to the state of unrest.

In March, 1915, the Defence of India Act was passed, establishing special tribunals, from whose decision there was no appeal, to try persons accused of seditious crime, and giving the Government power to intern without trial persons suspected of seditious crime. The opinion of the Rowlatt Commission as to the necessity of this Act is as follows: "Had not Government been armed with extensive powers under the Defence of India Act and the Ingress to India Ordinance, the Ghadr movement<sup>1</sup> could not have been repressed so rapidly, and delay of preventive action and retribution would have increased yet more the amount of disorder to be dealt with."<sup>2</sup>

Lord Hardinge has borne testimony to the loyalty of the Imperial Legislative Council in unanimously passing such a drastic Act. Other special legislation necessitated by the War included the Ingress to India Ordinance, giving power to the Government to control the movements of all persons entering India, after a certain date

<sup>1</sup> The Ghadr movement was the attempt at revolt resulting from the activities of the Indian Revolutionary Party.

<sup>2</sup> *Report of the Rowlatt Commission*, p. 68.

after the declaration of war; and the Foreigners' Ordinance, by which the citizens of foreign hostile states were deported or interned, and their property placed in charge of trustees.

Enough has been said to show the extreme peril through which British authority in India passed in the last half of 1914 and in 1915. It was only by the essential loyalty of the large majority of the people of India that the peril was averted, for, had the masses really desired to rebel against British rule, they could never have hoped for a more favourable opportunity than in the cold weather of 1914-15. That the public peace in India was not more disturbed was largely owing to the pacific disposition of Habibullah Khan, Amir of Afghanistan, who, when pressed by Germans, Indian revolutionaries, and Bolsheviki to invade India, steadfastly refused. His attitude affords the strongest possible contrast to that of Amanulla Khan, his third son, who succeeded him as Amir in 1919.

## CHAPTER V: SECTION I

### Lord Chelmsford — Events prior to Mr. Montagu's Declaration of Policy in the House of Commons

Lord Chelmsford (1916-21) succeeded Lord Hardinge as Viceroy in April, 1916. Towards the close of the year a memorial, setting forth the views of the constitutional section of the Indian Nationalists, was presented to the Viceroy. It expressed the opinion that the Legislative Councils, as then constituted, were "mere advisory bodies without any power of effective control over the Government, Imperial or Provincial", and asked for "a Government acceptable to the people because responsible to them". Most of the claims put forward have since been conceded; but it should be remembered that non-Brahmans objected to these proposals as calculated to undermine the authority of the British, "who, in the existing circumstances of India, were alone able to hold the scales evenly between creeds and races". The memorial was signed by nineteen of the twenty-seven elected members of the Imperial Legislative Council. Of the nineteen who signed, five were Mahommedans. Mahommedans and Hindus, meeting on the same

political platform, also presented a Joint Congress Moslem League Scheme of Reform.

The influence of Pan-Islamism was shown by Indian Mahommedans denouncing, as enemies of Islam, the Shariff of Mecca, and his adherents, who had rebelled against the Turks. The **Pan-Islamism.** doctrine of Pan-Islamism, at first preached by Sheikh Jamal-ud-din el Afghani, was developed by Sultan Hamid, who taught that it was the duty of all Mahommedans to support the Sultan of Turkey as the Khalif of Islam, and the temporal head of their religion.

The Home Rule League, started by Mrs. Besant, very quickly had branches all over India. Seditious crime and political dacoities compelled the **Home Rule League.** Government to make full use of the powers with which it was vested, especially that of internment, under the Defence of India Act. In 1916, Lord Carmichael, Governor of Bengal, made a speech giving the figures of the seditious crimes which had been committed in Bengal since 1907. In 1917, his successor, Lord Ronaldshay, had to express his regret that "the gruesome catalogue" had been lengthened, even during his short term of office. In the same speech he announced the appointment of a Commission, under the chairmanship of a Judge of the English High Court, to inquire into seditious crime in India, and to advise what additional legislation was required, in view of the fact that the Defence of India Act became inoperative six months after the declaration of peace.



## CHAPTER V: SECTION II

## Mr. Montagu's Declaration of Policy in the House of Commons, and the Government of India Act based on this Declaration

On the 20th August, 1917, Mr. Montagu, Secretary of State for India, announced in the House of Commons that the policy of the British Government for India was one of "increasing association of Indians with the Government of India with a view to its ultimate development into a self-governing dominion within the British Empire". He added that 'the British Government must remain the sole judge of the time and measure of the advances to this goal, which would depend on the extent to which those who were advanced to power by the reforms realized their responsibility for using it for the common good". Mr. Montagu announced that he would go to India in the cold weather of 1917-18 to consult with the Viceroy and those interested in the projected reforms. Mr. Montagu further announced that the commissioned ranks in the Indian Army would henceforward be opened to selected Indian candidates.

Mr. Montagu arrived in India in November, 1917, and in the course of his visit received addresses from associations all over India. The Congress Secretary of State's visit to India. and the Moslem League presented to him an address embodying their Joint Scheme of Reform, which they devised in 1916, and the addresses of Home Rule Leagues and People's Associations all over the country supported this. The opposition came

from the non-Brahman castes, especially in Madras, a considerable section of Mahommedans, and the unofficial Europeans.

The proposals for reform, put forward by Mr. Montagu and Lord Chelmsford, were published in June, 1918. The Extremists in Congress then broke off from the Moderates on the question of the adequacy of the reforms, and held a Congress of their own at Bombay in August, 1918, at which the reforms were summarily rejected.

A Bill, embodying most of the Montagu-Chelmsford proposals, was introduced into the House of Commons in June, 1919, and received the royal assent at the end of December, 1919. Government of India Act.

The principal points of the Act were:

1. The establishment of the dyarchy<sup>1</sup> system for the Provincial Governments—Madras, Bombay, Bengal, the United Provinces, the Punjab, the Central Provinces, and Assam. This meant that “reserved subjects”, such as law and order, police, land revenue, were to be managed by a Governor and an Executive Council of three members, of whom one must be an Indian. The “transferred subjects”, such as public works, agriculture, fisheries, public health and sanitation, education, local self-government, religious and charitable endowments, were to be managed by a governor and two ministers nominated by him from among the elected members of the Provincial Legislative Council.

2. The Joint Parliamentary Committee rejected the plan of Grand Committees for passing essential legislation as proposed in the Montagu-Chelmsford scheme,

<sup>1</sup> Dyarchy is derived from two Greek words meaning a double system of government.

and, in the Act, Governors are empowered to pass laws in respect of reserved subjects on their own responsibility. Such laws are to be reserved by the Governor-General for the King's pleasure, and to be laid before Parliament.

If the Legislative Council refuses to pass or reduces a provision for a reserved subject, which the Governor considers essential for proper administration, he will have the power to restore it to the budget.

3. The constituencies, as settled by the Southborough Committee, are to be territorial, with an electorate of about five millions, as compared with about thirty thousand under the Morley-Minto reforms. The franchise, as settled by the Southborough Committee, is not to be altered for ten years, and will come under the cognizance of a decennial Parliamentary Commission.

4. Mahommedans, Sikhs, Europeans, and non-Brahmans are to have communal representation by means of a reservation of seats.

5. The principle of dyarchy is not to apply to the Government of India, but the Imperial Legislative Council is to be divided into the Legislative Assembly of India with a large non-official majority, and the Council of State of sixty members (twenty official). The Council of State is to be a true Second Chamber, providing a means for the reconsideration of hasty legislation.

6. The Presidents of the Provincial Assembly are to be nominated by the Governor, and the President of the Legislative Assembly, who is to have Parliamentary experience of India, by the Viceroy. After four years the Presidents will be elected. Mr. A. F. Whyte, who had been M.P. for Perth, was the first President of the Legislative Assembly of India.

7. In the Viceroy's Executive Council three members are to be public servants with not less than ten years' Indian experience, who may be of either British or Indian nationality, and three must be Indians. The Indian members at present include the Legal Member, who may be of either British or Indian nationality, and his legal qualifications may be gained either in the United Kingdom or in India.

8. When the Government of India and the Legislature are in agreement, the Secretary of State will only intervene in exceptional circumstances, with a view of safeguarding the international obligations of the Empire, or of any fiscal arrangement within the Empire to which the British Government is a party. He will also retain control over expenditure on transferred subjects which is likely to affect the prospects or rights of the all-India services which he recruits, and he is to retain power to control the purchase of stores in the United Kingdom. The Secretary of State's interference is limited not by the Act, but by rules framed in accordance with it.

9. A Parliamentary Joint Committee of the Commons and Lords is to be set on foot with the duty of keeping in touch with Indian affairs.

10. The salary of the Secretary of State for India, and the cost of the India Office, will be placed on the British Estimates, and any member of the House of Commons wishing to adversely criticize British policy in India will move a reduction of the Secretary of State's salary when the estimate for this expenditure is being considered, instead of, as formerly, during the consideration of the Indian Budget.

11. The percentage of Indians in the Indian Civil

Service is to be 33 per cent increasing every year by 1½ per cent up to the time of the Decennial Parliamentary Commission, when the question will be again considered.

A certain number of appointments of Indians will be made in India direct to all the other departments.

## CHAPTER V: SECTION III

### Report of the Rowlatt Committee—The Rowlatt Sedition Act

The report of the Rowlatt Sedition Commission, which sat in the early months of 1918, was published in July of that year. It showed in what points the ordinary law required amendment to cope with seditious crime, and it concluded with recommendations as to the additional legislation necessary in view of the fact that the Defence of India Act became inoperative six months after the declaration of peace.

The recommendations were that, after a notification had been issued that a district was in a state justifying the application of the law, special tribunals should be appointed, as under the Defence of India Act, for the trial of seditious crime without appeal. The Government was to be allowed the same power of internment of persons suspected of seditious crime as was given by the Defence of India Act.

The case for the Bill was much strengthened by the report of the Inquiry into Internments during the War, which recommended only six cases for release out of

806 cases examined. The discussion of the Bill in the Imperial Legislative Council began in February, 1919. The Government made the great concession that the Law should only be in force three years, and the Bill was passed into law after strenuous opposition in March, 1919. It has not yet been actually put into force. The passing of the Bill was followed by riots in the Punjab and in Western India.

The Great War came to an end by the Armistice on the 11th November, 1918; and, on the occasion of the signature of peace with Germany, the large majority of the political criminals were amnestied.

The Afghan War of 1919 was the result of the assassination of the Amir, Habibullah Khan, on the 22nd February, 1919. His brother, Nasrullah Khan, was proclaimed Amir by the troops at Jalalabad, but he had to yield to Amanulla, third son of Habibullah, who seized the throne at Kabul. Amanulla was induced by the Bolsheviks at Kabul (Bravin, a Russian; Suritz, a Jew; and Mahendra Pratap, member of the "Provisional Government of India") to believe that the Punjab could easily be subdued, and he made an utterly unprovoked assault on British territory. Jalalabad and Kabul were bombed by British aeroplanes, and the Afghans soon sought for peace, but revenged themselves by intriguing with the tribes on the frontier, and stirring them up to invade British territory.

By the terms of the peace with the Afghans, it was arranged that the arrears of the subsidy paid by the Indian Government to the Amir were to be considered forfeited, and the subsidy was to be discontinued. The claim that the Amir should have no relations with

foreign Powers, except through the British Government, was withdrawn. The Amir used his liberty in this respect to send an embassy to the Soviet Government at Moscow.

The terms of peace also stipulated that, six months afterwards, the Afghans might send a deputation to negotiate terms of friendship with the Government of India. A mixed Commission sat at Mussoorie for this purpose from February to July, 1920, with a temporary suspension of relations necessitated by the Afghan hostile attitude, and their intrigues with the frontier tribes. The Viceroy's speech to the Legislative Council of 20th August, 1920, announced the extension of the broad-gauge railway through the Khyber Pass from Jamrud to Jalalabad, and for this the consent of Afghanistan would be requisite.

In the cold weather of 1920-21 those who took up the attitude of non-co-operation with Government tried to boycott the New Council. They had some success, but failed to prevent the elections. A large number of moderate politicians was elected, and the first session of the New Council was inaugurated at Delhi by the Duke of Connaught, uncle of the King-Emperor, in February, 1921.

The incidents of Lord Chelmsford's administration have been barely touched upon and without comment, for they are still matters of acute controversy.

Lord Chelmsford gave over charge to Lord Reading on the 2nd April, 1921.

